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Zion's Herald

WEDNESDAY, OCTOBER 15, 1902

REVELATION

REV. FRANK C. HADDOCK, D. D.

IN the melancholy eves of chill October
I can hear the live things singing time away,
With a rhythmic iteration weird and sober,
As a never-ending requiem to the day.
Overhead the silent stars pursue their courses;
The night-breeze seems awaft from wings unseen;
All the world is tensed and vibrant with strange forces,
And my spirit takes a prophet's lordly mien.

Hath the soul a chord responsive to the movements —
The dim movements — of the sleep-engirdled earth,
That but waits the season ripe for deep approvements
Of the primal truths that struggle aye for birth?
Needs it just the mood and hour of some twilight
To attune, and draw from Nature hidden things?
When the fret of day has vanished with the sky-light,
And the pallid host of heaven westward swings?

There are deities of self, supernal, deathless,
Which, o'erwhelmed by day's wild tumult, sleep unused
Till the night's pale peace is on us, awed and breathless,
And the prophet-spirit wakens, shamed, accused.
Oh, we know full well, poor dullards, in this hour
We ally in proper passion with the Whole,
And the truth-sense of great Nature speaks a Power
Flung upon us from the throne-room of God's Soul.

With the riotous rude rage of life the fleshly
I shall square me, though the dream-mood give it scorn;
For the prison of dull matter splendors freshly
When within it large utilities are born;
But the night-breeze and the starlight that sweep o'er me
When the gates between the dust and spirit ope,
Wake the prophet to declare the realms before me —
Wake, and thrill, and fire, and sublimate with hope.

Oh, the glory-painted days of chill October!
Now I hear their far-things singing time away.
Soul of mine arises joyous to enrobe her,
And we walk the crimsoned gold-path of the day.
Overhead the great sun shines to fields Elysian,
All the earth-life comes to spirit pomp and show,
And existence yields me, ravished, God's dear vision —
I have pierced the shell of being — and I know!

SPLENDID!

The pastor of one of the churches in the Maine Conference, with a membership of 68 and a subscription list of six, has sent us seven new subscriptions as a result of two days' work. Let some of our brethren in larger churches take courage.

ZION'S HERALD

aims to be a little better for the Methodists of New England than anything else printed. NOW is an excellent time to start a subscription, for we will send the paper free the rest of this year to a new subscriber for the year 1903. Send the name at once, that the paper may begin to come right away.

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W. F. M. S.

New England Branch Annual

MRS. GEORGE A. PHINNEY.

A SHORT ride of one hour on Tuesday, Oct. 7, brought us to the beautiful city of Providence, Rhode Island, the place of meeting for the 33d anniversary of the New England Branch for 1902. Bright, attractive young women met the delegates at the station, anxious to do all in their power to direct the stranger to church and home. Arriving at the Mathewson St. Church — a building, by the way, in every way fitted to meet the need of a down-town church, as well as supplying everything desired to make our convention a success — the meeting of the secretaries was soon in session. In the evening a good congregation assembled in the auditorium, made beautiful with autumn flowers and flags of the nations. Dr. S. M. Dick, pastor of the church, most cordially welcomed the ladies of the Branch and then introduced the speaker of the evening, Miss Mary A. Danforth, formerly of Nagoya, Japan. This very popular and delightful speaker held the attention of the people from first to last as she told many touching incidents of the power of Christ in Japan, and as she gave a lucid exposition of modern missionary methods — all of which contributed to make her address marked and helpful. It gave joy to the convention to realize that the faithful seed sown during the first years of our missionary work under signal adversities has recently produced a great religious awakening.

On Wednesday morning the reports of our secretaries, and, most important of all, the annual report of our treasurer, were presented. By them was shown the unquestioned fidelity of these officers and from them came blessed messages of hope. A fitting memorial service was held for those who at home here had fallen at their posts. Miss Pauline J. Walden brought a tender and discriminating tribute to the memory of one of our elect women, Mrs. Harriet Binney Steele, and similar appreciation was shown in the memoir presented by Mrs. M. C. James for Miss M. Loomis.

Fraternal delegates representing the missionary work in the Congregational, Baptist, and Free Baptist Societies, and the Society of Friends, attested to the great value of the "United Study of Missions" and of their appreciation of "Via Christi." At the children's hour Miss Shibati, of Tokyo, Japan, talked to the little folks of the customs of her own country, and told them effectively the story of her conversion to Christianity.

The ballot taken for officers of the Branch for the ensuing year resulted in two important changes. Our corresponding secretary, Mrs. Lucy A. Alderman, who has so faithfully performed her arduous task for nearly a quarter of a century, asked, on account of impaired health, that her name should not be used as a candidate for re-election. The name of Miss Mary E. Holt was presented to fill this vacancy, with Mrs. Alderman as corresponding secretary *emeritus*. The office of treasurer thus being made vacant, the name of Miss Juliette Smith was accepted for this position. The list stands as follows: President, Mrs. Sarah Flint Wagner; first vice president, Miss Louise Manning Hodgkins; recording secretary, Mrs. Annie Wesley Phinney; corresponding secretary, Miss Mary E. Holt; home secretary, Miss Clementina Butler; secretary young woman's work, Mrs. Sarah L. Nutter; secretary children's work, Mrs. Lucie F. Harrison; treasurer, Miss Juliette Smith.

At six o'clock the Epworth Leagues of Providence gave a delightful reception to the ladies of the Branch. The room was tastefully decorated with the League colors, and ice cream and cake were served. A ladies' orchestra furnished music.

Wednesday evening there was a largely attended service, at which Miss Susie Sorabji, of Poona, India, made the address, with introduction by Mrs. William Butler. With great personal charm and rare felicity in the use of English, Miss Sorabji held the close attention of her audience. The most potent agency, she said, at work in her homeland is education, and of first importance that among the little children. It lies with the women of America to send the knowledge of the Bread of Life to this people, and haste in this matter is most imperative.

Thursday brought its full quota of business. The time devoted to consideration of the Standard Bearers' movement was full of inspiration. The service was in charge of Mrs. S. L. Nutter, secretary of young woman's work. Singing, the use of the manual, reports from various companies, a message from the commander in-chief, Miss Clara Cushman, Miss Northup's rally hymn, sung by Mrs. A. P. Sharp, and a suggestive talk from Miss Mary A. Danforth, filled the hour.

The closing moments of the anniversary, when all officers, secretaries, members and friends gathered around the altar while prayer was offered by Mrs. Alderman, were impressive.

We are devoutly grateful to our Heavenly Father for all the blessings of this meeting; for the kindly hospitality displayed everywhere in church and home; for the abundant labors of the large corps of willing workers under the efficient leadership of Mrs. William H. Thurber; for the presence of so many of our members and officers. May the favor of Almighty God rest upon us as we turn toward the responsibilities of the coming year, and let us take the closing words which the lamented Dr. Maltbie D. Babcock uttered in Carnegie Hall, as our watchword for missionary service: "Pray as never before, face your opportunity, feel its obligation, feel its inspiration and say: 'Lord Jesus, I cannot go myself, but here is my substitute; use him, and let me serve Thee as the angels do night and day, he in the night in China, and I in the day in America.'"

Methodism in Manila

IN a private letter to Rev. Harry A. King, pastor of Egleston Square Church, and a former classmate, Rev. William A. Brown, pastor of the Central Methodist Episcopal Church (English), Manila, gives some interesting glimpses of the work that is being done by the Methodists there. Among other things he says:

"Our congregation is not large, except in influence and its possibilities. Our foremost man is Major Halford, the first editor of the Chicago *Inter-Ocean*, for many years the editor of the Indianapolis *Journal*, President Harrison's private secretary, and now a major in the United States Army. We also have in our congregation such influential men as the postmaster-general, the city superintendent of schools, the assistant attorney general, and the collector of customs. . . . Our young people's society begins a reading college as they have them at home, with the first of the coming month. The chances for a very large congregation are not very flattering, as the people only come out here for a short term of service and then return home; in fact, it is not wise for any one to live here more than three years at a time, as the climate is too enervating, and if one is to be of service for a long term of years he must take frequent seasons of rest. People are coming and going all the time. It is much like preaching to a procession. A life is touched here and there, and one is not sure but that the message may have been lost somewhere."

In speaking of the final effort to pay for the church property, Mr. Brown says:

"I never saw a congregation give any more liberally, or any that seemed to enjoy it any more. After paying our present obligations, amounting to $9 000, we will have about $600 in gold on hand to put away as a start for our new building fund."

The Royal Month and the Royal Disease

Sudden changes of weather are especially trying, and probably to none m re so than to the scrofulous and consumptive. The progress of scrofula during a normal October is commonly great. We never think of scrofula — its bunches, cutaneous eruptions, and wasting of the bodily substance — without thinking of the great good many sufferers have derived from Hood's Sarsaparilla, whose radical and permanent cures of this one disease are enough to make it the most famous medicine in the world. There is probably not a city or town where Hood's Sarsaparilla has not proved its merit in more homes than one in arresting and completely eradicating scrofula, which is almost as serious and as much to be feare l as its near relative, consumption.

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All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

Women and the War Office

SOCIAL and political circles in London are greatly agitated over the caustic criticism of the War Office by Sir Michael Hicks-Beach, until recently Chancellor of the Exchequer, who says the war department is in as bad a condition as it was before the Boer War. His special accusation is that a war minister is needed who will have the courage to set at naught "all those outside influences which now interfere with the management of the army and with the selections for appointments and promotion." The charge of drawing-room influence was made repeatedly during the Boer war, but it was ignored because it did not emanate from high sources. Coming as it does now from a man of eminence, and presumably one who knows what he is talking about, the criticism has stirred up a hornets' nest of denials and recriminations, and gives added force to the quite general belief that the bad generalship and incompetency exhibited early in the Boer war was due very largely to the selection of carpet knights and society pets for important posts in place of entrusting them to tried soldiers who were socially obscure. Poor Mr. Broderick, Minister of War, will feel the full force of the storm when Parliament meets. At the very opening of the session he will be mercilessly cross-examined and, if possible, forced to tell all he knows about "women and the War Office."

Grand Army Parade

THERE were a number of very striking features about the large and successful Grand Army parade in Washington on October 8 — the grand climax of the National Encampment occasion. Twenty-five thousand old soldiers passed the reviewing stand, and were cheered again and again by a hundred thousand interested and sympathetic spectators. They marched along Pennsylvania Avenue, which many of them had traversed as raw recruits in going to war, and later as a victorious army in 1865. The strains of "Tramp, tramp, tramp, the boys are marching," filled the air, and were hummed by the throngs, while the venerable and honored "boys" went marching by. Numerous battle-flags, riddled, tattered, torn and time-stained, proudly carried by the various departments, provoked more cheering than any other feature of the parade. A number of men now prominent in national affairs, who had served in the war as privates, took their places and marched with their comrades. The reviewing stand was immediately in front of the White House, and was occupied by General Torrence, the President's cabinet, and a number of distinguished military men. One striking incident was the appearance on this stand of ex-Confederate Lieutenant-General Longstreet, who was escorted to the front with General Sickles. The appearance of the two men side by side was the signal for cheers. Mrs. John A. Logan, who was on the stand, came in for a large share of attention. President Roosevelt was there, too, but as he could not endure the strain of reviewing the column from the stand, he had himself driven up and down the line, and was everywhere received with loud applause.

More Naval Officers Needed

IN a ringing address before the Marquette Club in Chicago last Thursday night, Secretary Moody said that the supreme need of the navy just now was not more warships, but more officers. "It takes longer to make an officer of the junior rank," said he, "than it does to build a battleship, and conditions will not permit us to dally with the question. It is time for action. Much as I wish to continue the building of ships, I do not wish them unless at the same time provision is made for officers and men to handle them. For years the condition to which I refer has been approaching. Today it is acute. Four years from now it will be desperate, unless there is early action." After giving in detail the number of officers now in the service, and the probable number that will graduate from Annapolis, he reached the striking conclusion that in four years the navy would need one thousand more officers than would be available if something radical is not done to provide for them. Between sixty and seventy warships are in process of construction, or have been authorized, which will require a large number of officers when they are ready to go into commission. In addition to this heavy demand the service will suffer loss by deaths, resignations and retirements. Touching the matter of ways and means for enlarging the quota of officers, Mr. Moody expressed the opinion that the number of promotions from the ranks might be increased somewhat, but he did not urge this very emphatically. On the other hand, he declared, what every well-informed American believes to be true, that our chief reliance for a supply of officers must be in the young men who abandon civil life and fit themselves for the exacting duties of a modern naval officer by attending the academy at Annapolis. "Congress alone can deal with this question," said the Secretary. But he did not say how. Perhaps he is reserving a specific plan to be submitted later. His present view is expressed thus: "If it is not done, and action does not follow, it will not be many years before we shall see our splendid ships decaying in our harbors as idle as painted ships upon a painted ocean."

Governor Stone

PROMINENT among the men of the hour is Governor William A. Stone, of Pennsylvania, who is utilizing the entire National Guard of that State to preserve order in the region of the coal strike. He was born in Pennsylvania in 1846, earned high laurels in the civil war, and served four terms in Congress prior to his election as governor in 1898. Personally he stands six feet four in his stocking feet, weighs 250 pounds, has a pleasing countenance, and is never too weary to play "bear" with his six children, in which particular he is like President Roosevelt. As United States district attorney he was President Cleveland's first victim under the "offensive partisan" policy, and made a fight at that time which attracted national attention.

Emigrants for Liberia

EMIGRATION of Negroes to Liberia is again being agitated in one of the Southern States. The Liberian Colonization Society of Birmingham, Ala., is leading in the matter. The manager announces that a ship will sail from Savannah, Ga., on Jan. 20 next, with a party of Negro emigrants, bound for the new home in Africa Bishop Turner, the senior Bishop of the African Methodist Episcopal Church, commends the movement in the strongest terms, and has written a letter in support of the plans and purposes of the Colonization Society. He says this country is no place for the Negro, because his political rights are denied him. Each emigrant who is the head of a family is to get twenty-five acres of land, and each adult fifteen acres. The editor of the Savannah *News* approves the proposed emigration in a general way, but is solicitous about the treatment that may be accorded the Negroes. He says: "It will be recalled that the last shipload that went from this port had a very hard time, not only on the voyage, but also after arrival in Liberia. According to our recollection most of the party died from diseases of one kind and another, due to lack of proper food, comfortable

houses, and the means of earning a living. Those who decide to go should send an agent in advance, in whom they have confidence, to acquaint them with their destination and prepare stopping-places for them on their arrival."

German Expansion

COMMERCIAL and educational expansion was discussed in the German Colonial Congress which was held in Berlin last week. Foreign Secretary von Richthofan emphasized the necessity for greater attention to the colonies, declaring that the eyes of all Germans should be turned beyond Europe toward "that great stage where the claims of different nations to the economic supremacy of the world are being decided." This sentiment is in harmony with the policy of Emperor William to make Germany the supreme power of the world in commerce. He is doing his utmost to bind to the Fatherland the Germans who have settled in South America, and appears to be reluctant to let go of his countrymen who have emigrated to the United States. In this connection one of the members of the congress made a speech in which he said new colonies could no longer be obtained peaceably, and advocated the co-operation of Germany with the United States and Great Britain in securing and protecting over-sea trade. Prof. Brandl, holding the English chair in Berlin University, proposed that the government appropriate at least $125,000 yearly for German schools abroad, and thus "strengthen the mysterious, powerful bond of language." He cited recent statistics, especially those of Cincinnati, as showing the attention devoted in the public schools to teaching German. This plan may be commendable, as viewed from the German standpoint, and may work well enough in South America, where there are many German settlers, but it would not be tolerated in this country. If the school authorities include German in the course of studies to be pursued, all well and good; but if the German government should attempt to regulate such matters, there would be a prompt and vigorous protest. A case of meddling of this kind occurred in Chicago not long ago, and when it was discovered the German representative was very promptly told to attend to his own affairs and let American schools alone.

Irish Landlords and Tenants

THE Irish Land-owners' Convention, which met in Dublin last Friday, was enlivened by the presentation of a resolution favoring a conference between land-owners and tenants for the purpose of discussing proposals to transfer the ownership of lands to tenants. After a hot debate, in which the suggestion was savagely attacked (Irish landlords are firm believers in the divine rights of property), the resolution was defeated by a vote of 77 to 14. The bare fact that the land-leaguers obtained 14 votes among the land-owners is highly significant. It shows that the ambitious project to buy out the owners, many of whom are non-residents, is steadily gaining headway. The purpose the leaguers hope to accomplish is to secure the passage of a law through Parliament which will compel the landlords to sell when the tenants are ready to meet certain conditions. It is this movement that the aristocracy is resisting. Private ownership of the land by the people who actually till and occupy it would be the entering wedge for the final separation of Ireland from England. A land agitation was recently begun at Saintfield and Belfast by Thomas Wallace Russell, M. P. He declares that in those places 80 per cent. of the landlords are ready to sell out under a fair scheme, and advocates a new basis of land purchase under which the state should give a bonus of $50,000,000 for the benefit of the landlord. He claims that this sum would be speedily recouped by the decreased cost of governing Ireland.

Impending Ministerial Crises

ENGLISHMEN and Frenchmen look forward with feelings of deep interest to the meetings of their respective national law-making bodies, which assemble on the same date — Thursday of this week. In England the opposition to the Education Bill has become so formidable that it is freely admitted by adherents of the government that the present ministry is greatly endangered. The situation is so tense that talk of resignation has been resorted to even by the ministers themselves. Across the Channel in France there is much feeling against Premier Combes because of his rigorous enforcement of the associations law. Although the premier was strongly backed by the law-making authorities at the outset, there is some doubt as to their attitude since there has been so much resistance to the efforts of the premier to do their bidding. The Royalists are very active in their opposition, and will do all within their power to discredit, and if possible overthrow, the Republican régime.

Child Labor in Illinois

CAREFUL preparations are being made by representative humanitarians of Chicago to secure the enactment of laws by the State legislature that will insure better protection for childhood in that State. A committee is at work harmonizing all measures that have been proposed and preparing separate bills bearing on the trafficking of children, the padrone system, the juvenile court laws, compulsory education and child labor, which will embody the best views of a number of special students of these subjects. Candidates for election to the legislature will be asked to pledge their support to the spirit of the proposed bills before election day. It is hoped the child labor law will stop the atrocious cruelty of night work for children; prevent the employment of children under fourteen; discourage illiteracy, and place a premium on regular attendance at school; require that children between the ages of fourteen and sixteen who cannot read and write English shall attend a night school, or a day school if there is no night school in session; facilitate the identification of the owner of a certificate, thus preventing the deception now easily practiced by lending the certificates of older children to younger ones; reinforce the responsibility of the parent by requiring that the certificate authorizing the child to work be approved by the school directors or a person designated for that purpose by them; bring the attention of employers to the existence of the child labor law and their responsibility with regard to it by requiring an employment ticket, signed by the prospective employer, for each child applying for a school certificate; relieve the factory inspectors of work which properly belongs to the school authorities. The last provision specifically gives the truant officer the right to enter factories for the purpose of arresting truants employed there. One of the strange features of all child labor legislation, as indicated in the foregoing, is the need of safeguarding the child from the cupidity or ignorance of parents. The man who employs the child is not always to blame, for very often the father or mother will, where possible, force him to give employment to their children regardless of age or kind of service required.

Value of the Hague Tribunal

THE Pious Fund case arising out of a dispute between the Roman Catholic diocese of Southern California and the government of Mexico, which was submitted to the Hague tribunal over a month ago by the United States and Mexico, has been argued, and is now in the hands of the judges. A decision is expected this week, and at the very latest by the end of the month. The rulings and questions of the court indicate that the judges are inclined to favor the contention of the church, in which case the Mexican government would be obliged by the terms of the arbitration agreement to turn over $1,000,000 to the church authorities. One of the peculiar features of the case is that Mexico relied upon a general argument and did not present carefully prepared transcripts of documentary evidence, of which there is an abundance in the Mexican archives. Aside from the mere settlement of the particular question involved, this case has made a deep and lasting impression upon Europeans, who are not disposed to regard international arbitration seriously. It has helped to overcome prejudice, and will hasten the general acceptance of this principle.

Future King of Siam

A VERY interesting young man is the future king of Siam, who is touring the United States as the guest of the nation. His name is Chawfa Maha Majiravudh. The young prince comes to us as the heir apparent to a distant but promising kingdom of the Orient, which is feeling the awakening touch of Western ideals and aggressiveness. He is barely twenty-one years of age, slender, of medium height, with graceful bearing and soldierly carriage. Educated at Eton, Oxford, and the royal military college of Sandhurst, he speaks English perfectly, is a Shakespearean scholar, possesses a profound knowledge of all the Greek and Latin classics, and has written and published a very clever book on "The War of the Polish Succession." The prince succeeded to his present honors seven years ago on the death of his elder brother. A special commission visited England for the purpose of investing him — at that time a student — with the rank and title of heir apparent. The ceremony

took place at the Siamese legation in London, before a distinguished gathering, and was a most imposing function.

Emperor Francis Joseph's Problem

IT is hard enough to be the sovereign of one nation, but when a man tries to be ruler over two distinct countries where the people are in a chronic state of antagonism over national, racial and commercial differences, he certainly has a big contract on hand. This is the problem that confronts Emperor Francis Joseph, emperor of the dual monarchy, Austria-Hungary. All Europe is watching him to see how he will manage the matter of the renewal of the *ausgleich* — the agreement fixing the proportions in which Austria and Hungary shall contribute to the expenses of the joint government. For four years the two parliaments have been, from one cause and another, unable to reach definite decisions upon this paramount issue. At first the difficulty was in the Austrian Reichsrath, where the quarrel between the Germans and the Czechs over the official language in Bohemia led to wholesale obstructions, making it impossible for the Austrian government to pass even a budget for more than three years. Now the obstruction is on the Hungarian side, where the difficulty is about equally due to internal rivalry and to the racial quarrel between the Magyars and the Germans in the Hungarian parliament. As a last resort the Emperor can force the recalcitrants into line by exercising his prerogatives as a constitutional monarch. Unless the *ausgleich* is renewed, there must be a reversion to absolutism.

Conditions in Turkey

ATTENTION is again drawn to the important relation which Turkey sustains to the Powers of Europe by apprehensions awakened by the revolution in Macedonia, and the excitement occasioned when a Russian gunboat passed through the Dardanelles under the pretext of paying a state visit to the Sultan, together with the report that private negotiations were in progress between Turkey and Russia which, if successful, would result in an agreement to open the Dardanelles to Russian warships. Russia now practically surrounds the Black Sea, and is patiently waiting for an opportune time to force the long-coveted outlet to the Mediterranean. By the terms of a treaty made in 1856 at the close of the Crimean war, the Straits of the Dardanelles were closed for all time to the passage of any ships of war save those of Turkey. This treaty cannot be modified without the united consent of England, France, Turkey and Sardinia. Although the Sultan denies that he has been negotiating with Russia for the abrogation of this treaty, he is being watched closely, as his reputation for veracity is not good. The revolutionary movement in Macedonia is gaining alarming proportions. The Powers have sent secret agents into the disturbed region, and each government is thereby kept fully informed as to developments. What the rulers fear is that a revolution may break out which the Sultan could not quell, which would necessitate intervention, and thus precipitate the long-dreaded conflict with Russia. Strange as it may seem, the peace of the Old World appears to depend upon one of the most disreputable tyrants now recognized as a sovereign — the Sultan. He is practically kept in power by the jealousies of the other European countries. He is crafty enough to understand the situation, so he continually plays one power against another. Thus he has imposed upon his people and the world for twenty-six years. Under his rule the national finances have become hopelessly demoralized, the army, naval and civil lists are far in arrears, every source of revenue is pledged in one direction or another, and his only thought seems to be to manipulate affairs so he can still further increase the indebtedness of the country without being brought to account.

Coal Strike Ended

AS the result of influences set in motion by President Roosevelt, the coal operators have agreed to submit all the issues involved in the strike to a board of arbitration to be appointed by the President. Just how this result was brought about will perhaps never be known. After Mr. Mitchell declined to end the strike and trust the cause of the miners to a commission to be appointed by the President for the purpose of investigating their grievances, the President turned his attention to the operators. A conference was held in New York between President Baer and Chairman Thomas of the Erie board on one side, and Senators Platt, Quay and Penrose and Governor Odell as representatives of the public. At this interview Governor Odell very properly reprimanded President Baer for saying that the operators would not tolerate the interference of "politicians," whereupon Mr. Baer apologized. Later a conference was held between Secretary Root and J. P. Morgan. On Monday Mr. Morgan visited Washington and laid before the President an address to the public in which the operators offer to arbitrate. Inasmuch as President Mitchell had already agreed to such a method of settlement, the action of the operators, so far as can be seen at this writing, has brought the strike to an end, and all that remains now is the arrangement of details. The operators have agreed to the appointment of a commission to be appointed by the President of the United States, to whom shall be referred all questions at issue between the companies and their own employees, whether they belong to a union or not, and the decision of the commission shall be accepted by the operators. The commission is to consist of an army or navy engineer officer, an expert mining engineer not connected with the coal mining properties, one of the Judges of the United States Court of the Eastern District of Pennsylvania, a man of prominence and eminent as a sociologist, and a man who by active participation in mining and selling coal is familiar with the physical and commercial features of the business. The operators also make it a part of their proposition that the miners shall return to work as soon as the commission is constituted and cease all interference with non-union men. The commission to name a date when its findings shall be effective and to govern conditions of employment between the companies and their own employees for at least three years.

Other Strikes

IN the coal-mining region of France 60,000 miners are on a strike, and it is probable that the number will reach 120,000. Rigorous instructions have been issued by the government to prevent disorders, processions, and the carrying of flags and other emblems. There has been some rioting and several strikers have been killed.

In Geneva a strike of the tramway employees last week threatened to assume serious proportions, but ended in the defeat of the men largely because of lack of support from other unions. During the strike 280 persons were arrested, and of this number 120 were expelled from the country. The police say that the occasion afforded them an opportunity to clear Switzerland of foreign anarchists, which they were quick to improve.

A street-car strike is in progress in New Orleans, which threatens to result in serious rioting. Governor Heard has issued a proclamation demanding restoration of order and the suppression of violence. A peculiar phase of the situation there is that a large number of the militia men are in sympathy with the strikers and are hiding to avoid service. Eighteen companies of citizen soldiery have been organized to take the places of the delinquents. Non-union street-car men are being imported from Chicago to replace the strikers.

EVENTS WORTH NOTING

GRAND ARMY. — General Thomas J. Stewart of Pennsylvania succeeds General Ell Torrence as commander-in-chief of the Grand Army.

FOREIGN COAL. — Over 300,000 tons of coal — anthracite, bituminous and non-bituminous — have been purchased in England, Scotland and Wales for importation to the United States.

BIG CROPS IN NEBRASKA. — The big crops and high prices of livestock and farming products are occupying the attention of Nebraska farmers to the exclusion of all other matters — even the approaching election.

MARRIAGE IN INDIANA. — The State statistician of Indiana finds that for every seven marriage licenses issued in that State there is one divorce, or that 13 per cent. of the marriages are followed by legal separations.

BARS PORTO RICANS. — Judge Lacombe, in the United States circuit court, New York, ruled last week that a citizen of Porto Rico is not a citizen of the United States, and as such entitled to land without interference from the immigration authorities.

SULTAN DEFIANT. — The Sultan of the Moros in the Philippines has sent the following to the American commander: "The Moros desire immediate war. They intend to adhere to the religion of Mohammed. Hence cease sending letters. The people do not desire American friendship."

CARROLL D. WRIGHT. — Last week Carroll D. Wright, who has held the office of United States Labor Commissioner for the last eighteen years with acceptability to both Republican and Democratic administrations, was inaugurated president of Clark University at Worcester. He announces that he will hold his government position until 1904, as it will take two years for him to finish his work.

CHRIST FOR THE WORLD

"THE world is gone after Him!" exclaimed the Pharisees of that strange, itinerant teacher, Jesus of Nazareth. Now we may reverse that saying, and declare: "He is gone after the world!" The song of modern Christianity is, "Christ for the world!" Christianity is nothing if not missionary. Its outlook is upon the total sphere of life; it is always pressing to regions beyond.

"Christ for the world, we sing;
The world to Christ we bring,
With loving zeal."

THE ECHO PRINCIPLE

THE story of the boy and the echo is an old one. He learned to know the echo once upon a time, and, suddenly provoked, he called it hard names. The hard names came back to him from the hard face of the cliff. He became angrier and more abusive, but abusive word and angry tone were thrown back at him. Then the boy ran to his mother and cried in anger and defeat. But she was a wise woman, who told him to go back to the echo and to speak kindly to it. The boy did as he was told. Suddenly the tone of the echo changed. Loving words came back to him from the cliff which had scorned him before. He ran in glee to his mother and told her that he had found a friend.

There is a deep principle involved in this simple story. The world does give us back what we give it. If we scorn life, life will scorn us in return. If we abuse law instead of obeying it, law will break us instead of saving us. If we give the world love, we shall find that the very atmosphere of the world is loving. If we cast our kindness broadly, we shall receive rich returns in kindness. There is no use in weeping angrily when we seem to hear the harsher notes of life. It is most likely that these are the echoes of a censorious spirit within our own hearts. The only cure is to give the world kindness and love. Then the echo principle obtains, and love and kindness are thrown back to us richly.

STREAKY PEOPLE

IN every church community there are streaky people, whose goodness seems to lie in diversified strata, interspersed with moral formations that are barren and spiritually lifeless. Such people can be depended on to do just the things they want to do at periodic intervals, but cannot be relied on to do any other sort of thing at any time. Every shrewd pastor appreciates this fact and takes advantage of it. He goes for help now to the prayer-meeting specialist, now to the charitable specialist, now to the individual whose specialty is visiting, now to the man who loves to teach, now to the party who is willing to open his purse but not to pay out his personality, and now to the quiet man whose stock-in-trade consists of expert opinions on various subjects. The people who are good in an all-around way are few and far between, but such people, when found, are the joy of a pastor. To a degree, specializing in church work is an advantage. Where the congregation is large enough to supply one or more experts in the different lines of religious labor, the efficiency of one may be made to supplement the deficiency of another. But in a small church, as on board a vessel undermanned, every member of the crew must be expected to know something about the management of all the ropes. The ecclesiastical "Jack-of-all-trades" is not a bad sort of fellow to have around when Jack knows each trade thoroughly, and is animated with a cheerful zeal which impels him to spring with alacrity to the performance of all duties, whether or not these be congenial. Blessed is the man who can do everything well! May his tribe increase!

A PASSION FOR ACCURACY

ONE of the passions which every student, and, we were going to say, especially every public speaker, should ardently cultivate is a passion for accuracy. Such a passion is a difficult attainment for men of the oratorical temper, who are easily tempted to use whatever materials for speech-making may be within reach, whether true or false. Nevertheless, the genuine orator will find it a dangerous and treacherous piece of business to palter with facts, in the endeavor to make the worse appear the better reason. And whether a man be in the ordinary sense of the term an orator, or not, he will find himself and his cause in public address advantaged beyond measure by the policy of accuracy, while, on the other hand, he is sure to suffer in the long run if he permits in himself and in his speech a spirit of carelessness and inaccuracy in the use of statistics, political data, financial statements, and other matters of fact. The man who picks up a newspaper item, for instance, because it will do good work as an illustration in a sermon, and introduces it by the phrase, "It is said that," will often come to grief in the estimate of discerning and judicious listeners; and these finally make up the popular estimate of the preacher and the sermon. Verify your quotations, be sure of your facts, make no random and loose assertions in dealing with figures — these are trite counsels, perhaps, but they are needed in many quarters.

Two or three instances are in mind. We heard a minister of distinction once say in a sermon: "It is said that there are thirty thousand promises in the Bible." Then he went on to specify and amplify in regard to the heritage of the believers as embodied in these manifold covenants of mercy. But that sermon was spoiled for us by the reckless sentence just cited. A little calculation showed that there could not possibly be one-tenth of the number of promises in the Bible which had been indicated. If the man had stopped to consider and calculate for himself, he would not have spoken at random. We began to question other statements which he made, and found ourselves in an indignant and antagonistic mood throughout the discourse. We said to ourself: "A man who will utter such an extravagant perversion of the truth in one sentence is not to be trusted as a teacher. He must be watched."

Take another instance: Who has not heard the declaration made again and again that "sixty thousand drunkards die every year in the United States?" Sometimes the number is reckoned at a hundred thousand, but usually the assertion is made with boldness and emphasis, as though it were a matter of statistics. Now everybody ought to know that this is the merest guess-work. There is no list kept; there are no figures anywhere available bearing on the case that justify this sort of a random utterance. We can turn to the vital statistics and ascertain how many died of consumption last year, but there is no census within reach giving the number of those who killed themselves with strong drink in 1901. There may have been twenty thousand, or double that number, but the fact is that no one knows, and the man who makes the statement on which we have been commenting, says what cannot be established as a matter of fact. Is it not an inexcusable offence to make such random and unprovable assertions and try to palm them off as though they were figures taken from Government reports?

Take still another instance: We have heard, or read possibly, a score of times the statement — "Scientists tell us the human body changes once in every seven years. At the end of that period there remains no atom of matter in bone, nerve or muscle that was there at the beginning." This declaration, widely circulated and believed by multitudes, has no scientific basis whatever. There are no data, there have been no experiments whatever to justify the allegation. It is a fact that the materials of the body are in a state of flux, and that constant changes go on, but the revolution in the case of the bony structure is much slower than in the tissues, and no one can even guess when the whole body has been renewed. Yet this old falsehood, purporting to be the utterance of science, when no physiologist of repute has ever ventured to say such a thing, survives and is thrown into our face from pulpit and platform at frequent intervals.

We wonder what would happen were a well-informed man to break in upon a sermon, address or lecture, while it was being delivered by a man careless as to matters of fact, with such comments as these: "That statement is not true. . . . Those facts are garbled. . . . Those figures are incorrect. . . . That incident never happened. . . . That anecdote is a myth, long ago exploded. . . . Those statistics are ten years old. . . . That last utterance is false, from end to end!" We have listened to lectures, and once in a while to a sermon, which could have been aptly punctuated, and punctuated as well, by a series of such comments. It might be a wholesome thing were some man to undertake such a task on an occasion when truth is being perverted by inaccuracies and carelessness.

The truth is, every pastor needs at hand, on his study table, the "World" and the "Tribune" Almanacs, the Statesman's Year-book, and other annual compilations of current data. Constant reference to these invaluable sources of information will help him to cultivate a passion for accuracy, make him careful in dealing with statistics, commend his utterances to well-informed men and women as considerate and reliable, and furthermore introduce him to a vast body

of data which have in them matter for information, argument, instruction and edification.

Overdoing Caution

THE late Rear Admiral Jouett was the officer who, when commanding the side-wheel gunboat "Metacomet," which was detached by Farragut from under the lee of the "Hartford" and sent after a Confederate craft at the battle of Mobile Bay, called the leadsman in from the chains because the latter was reporting the water shoaling to a foot under the keel of the "Metacomet." That made Jouett nervous, and he was bound to go ahead anyhow, bring up where he might. There is something in that spirit of daring and dash that stirs the pulses. There is indeed need for the use of the cautionary lead at times, but the churches of Christ at the present day are overdoing caution and watching the pessimistic leadsman too closely. There is need for more of the spirit of the intrepid Jouett who called the leadsman in from the chains, of a Farragut who dismissed the notion of "torpedoes" with a phrase more short than elegant, at the same time ordering full speed ahead, and of a Nelson who at Copenhagen put his blind eye to the spy-glass when signals to cease firing were hoisted by his superior officer on the flagship. There are values in the pursuit of which it is worth while, if that be necessary, to risk everything. Success, to say nothing of safety itself, lies in going ahead. And despite the dolorous predictions of the leadsman, there is always enough water under the keel when the bow is pointed along any course indicated by the ranges of duty.

Universal "Unionizing"

IT is difficult to tell where this "unionizing" business will end. The principle of unionism has been applied to a very large extent to trades in America, and has been carried to even a greater extent in Great Britain, where its influence has become very aggressive. According to a recent report issued by the New York Department of Labor, there are 1,950,000 trade unionists in Great Britain, and 1,600,000 in the United States and Canada for about twice the population.

It is doubtless the right of labor to organize for the protection of its legitimate interests. But when labor tyrannizes over labor, when it vetoes not only its own work but that of others as well, it contradicts that postulate of freedom which underlies all our institutions, and invites the stern interposition of the law, civil or military, to curb its pretensions. Many, and we hope most, union men do not countenance physical violence. There are other ways of "unionizing" in vogue, however, which practically amount to terrorizing and which do not commend themselves to that instinctive common-sense for which average Americans are noted.

The public generally will not approve the unionizing of religion — as when the children of union men refuse to sit in the same Sunday-school class with the children of "scabs." (By the way, where did they get that word? Not out of the New Testament, surely!) The public, too, will have its laugh at the unionizing of sentiment, seriously proposed by some ingenious young women who are members of a Clerks' Union in St. Paul, Minn., who have set out to organize a league, the fundamental principle of which shall be the rule that members shall refuse to receive attentions from any but properly accredited union men.

Other applications of the unionizing principle are being reported in the daily papers. It is not yet evident whereto this thing will grow. Perhaps the next thing will be the unionizing of education — the boycotting of the public schools or the colleges if perchance a non-union janitor or engineer be employed thereabouts. How would it do also to unionize poetry, song and amusements — to sing no ditties printed on non-union presses, to attend no concerts where orchestras do not fiddle on union principles? Then there are the newspapers. A like attitude might be assumed toward them, each unionist taking care that he does not brush against or hold conversation with any individual found reading a sheet which dares to criticise labor unions.

Really this thing is going too far. Capital is responsible for many cruel oppressions, which the moral teacher must not be slow to denounce, but unionized labor is capable of becoming an enemy of itself as well as of capital, and there is little use in exchanging one tyranny for another. Live and let live, work and let work, debate but do not devour one another, strike if need be, but do not strike at your non-striking brother — these sobering counsels we commend to the honest and well-meaning, if not always discreet, working-men of the country.

Marked Down "A. B.'s"

WE are wondering where this bargain-counter business in education is going to end. There appears to be an unseemly haste to be rich in students on the part of some of the colleges. Harvard and Brown have reduced the academic course to three years, and now Columbia, perhaps incited to this radical step by some innovations introduced at Chicago University, is seriously considering the advisability of conferring the "A. B." in two years. Another radical proposition on the part of Columbia that has not attracted so much attention in the press is a project for university extension in accordance with which school-teachers in Newark, N. J., while pursuing certain courses of lectures provided for them in that city by visiting professors from Columbia, can take the "A. B." *in absentia*. Naturally the novel proposition to bisect the time-honored "college course," and to throw the upper half away, is attracting no little adverse criticism. Other college presidents are being interviewed regarding their opinions of the wisdom of President Nicholas Butler's pronouncement, and the preponderance of sentiment so far has been against the proposition. This whole subject may be looked at from two standpoints — degree-taking and man-making. The lighter end of the question is the degree end. Degrees have a greater or lesser value determined by various circumstances, but if they are to have any value at all as registers of attainment and credentials for public reference, they should be made as uniform as practicable. An "A. B." anywhere has hitherto meant four years of hard work, and even where it is proposed to make it possible for exceptionally bright students to earn the degree in three years — as at Harvard — the work required is the same in amount as that which would normally occupy four years. But a "marked down" degree, selling for only fifty cents on the dollar, will excite suspicion in the public mind that what has been so easily secured may not be, after all, so very valuable. President Harper of Chicago frankly acknowledges this, and proposes to grant an "A. A." degree (Associate in Arts) to students completing half the usual college course.

The other aspect under which this subject may be regarded is that of character formation, including general culture. President Faunce of Brown would have placed over the portals of the American college the inscription: "Men made here." So far so good; but men are not made in a hurry. It takes time to grow a man. This time-element in education is not sufficiently appreciated in some quarters. Facts may be crammed into students in two years — perhaps more facts than they will ever know what to do with — but only those instructions that are gradually assimilated and absorbed into the mental and moral system really do the individual and the world much good. The old leisurely way, for those who can afford the time and outlay, is, we are persuaded, better. Four years is none too long a time to allow for the expansion of the mind under tutelage and the normal action of the culture processes. Of course if a man is a mere machine the sooner he is built up in all his parts and turned out of the shops upon the rails of life the better. But man is not a machine. He is a living organism, and as such must grow the truth into himself gradually as the tree trunk absorbs the light and air. If the end to be attained is the skilful manipulation of an art, two years may do; but if the purpose is to school the character by culture studies, four short years are none too long.

PERSONALS

— Bishop McCabe is expected to reach New York this week.

— Dr. W. F. McDowell, secretary of the Board of Education, is to be college preacher at Dartmouth College on Sunday, Nov. 16.

— Rev. C. W. Dane, of Kittery Depot, Maine, is obliged, on account of his health, to seek a change of climate, and has been appointed to the Methodist Episcopal Church in Perris, Cal.

— The late Frank Jones, of Portsmouth, N. H., is reported to have left an estate of five millions. Among the public bequests is one of $10,000 to Maine Wesleyan Seminary and Female College at Kent's Hill.

— Mrs. M. A. Van Cott, well known for her many years of evangelistic work throughout the United States, has settled at Newburg, N. Y., where she has entered upon a special work in behalf of young boys.

— Rev. A. A. Mason, who, while a student at the School of Theology, has served very acceptably the Pearl St. Church, Brockton, has returned to the Upper Iowa Conference, and been appointed to Viola, Iowa.

— Dr. R. S. Cantine retires from the pastorate of First Church, Los Angeles, Cal., after a successful term of five years. He does not accept an appointment for the coming year, but will spend much of the time in Chicago with a daughter.

— The *California Christian Advocate* of last week says: "Rev. R. L. Bruce, the successful pastor at Redlands, was deprived of attending the session of the Southern California Conference on account of the critical illness of his son. Dr. Bruce has done a great work at Redlands, and his Conference fully appreciates that fact."

— Mr. Robert C. Hartzell, son of Bishop Hartzell, and Miss Helen B. Cowen were married at the home of the bride, Walnut Hills, Cincinnati, O., Saturday, Oct. 4. Miss Cowen is a niece of General B. S. Cowen, a prominent Methodist and a United States official of Ohio.

— The following personal mention in the *Christian Advocate* will be of interest to many of our readers: "Rev. John F. Clymer, of Troy Conference, who, in last March, while pastor of St. Luke's Church, Albany, N. Y., was stricken with paralysis,

and who, under his physician's orders, is taking a year of rest, has been spending the summer at Portland, Me., and is now rapidly recovering his health. He will make his home for the year at Ithaca, N. Y., and desires his correspondents to address him there.

— Lady Henry Somerset will speak at Tremont Temple, Oct. 26, at 3 P. M.

— Dr. C. C. Wilbor, of Trumansburg, N. Y., has been elected registrar of Syracuse University, and will enter upon his duties at once.

— Rev. Clark Crawford, D. D., formerly of the New England Southern Conference, after four very successful years at First Church, Liverpool, O., is appointed to First Church, Akron, O.

— Rev. and Mrs. George W. Coon, of this city, announce the marriage of their daughter, Mary Emily Coon, to Mr. Francis A. Modricker, son of F. A. Modricker, M. D., of New York city.

— Bishop McCabe reports 8,591 Swiss Methodists as taking 7,000 copies of their church paper. This puts American Methodists to shame, for here on an average there is only one subscriber to about every ten members.

— Dr. Daniel L. Rader, pastor of First Church, St. Paul, has been transferred to Puget Sound Conference, and appointed to First Church, Tacoma. The pastor of that church, Rev. H. V. Givler, has been transferred to the Minnesota Conference, and appointed to First Church, St. Paul.

— Rev. J. Elbert Thomas, of South Somerset, is transferred from the New England Southern Conference to the Cincinnati Conference and stationed at a church in Cincinnati; and Rev. Henry C. Hutchinson, of Gordon, O., is transferred from the Cincinnati to the New England Southern Conference and appointed to South Somerset.

— The physicians of Rev. Dr. Joseph Parker, pastor of City Temple, London, who was seriously ill last spring and who was reported to have recovered, but who experienced a sudden relapse, Sunday, Oct. 5, and was unable to preach that day, have ordered his entire abstention from work for six months and his departure to a warm climate.

— "Dr. W. W. Case, presiding elder of San Francisco District, will attend the Cleveland convention, to represent his district and the California Conference, friends having raised the money to send him." We publish the foregoing fact with the hope that it may prove a suggestive hint to many of our congregations to serve their own ministers in a similar way.

— Mr. Orin E. Miles, father of the wife of Rev. George H. Rogers, died at the parsonage in Chester, Aug. 3, at the age of 75 years. His final illness was protracted and painful, but he died trusting in the Lord. He formerly resided in Hartford, and more recently in New London. Mrs. Rogers is sustained by the prayers and sympathy of many friends, and that comfort wherewith the Lord comforteth the sorrowing.

— Mr. Edmund Harrison Tunnicliffe, of Boston, and Miss Emma L. Grinnell, of Roxbury, were married in the Methodist parsonage, Eastford, Conn., Sunday, Sept. 28, at 12 o'clock, by Rev. E. H. Tunnicliffe, father of the groom. The Episcopal service was used. Only friends and relatives of the bride and groom were present. The bride was given away by her father, Thomas H. Grinnell. Miss Beatrice A. Tunnicliffe, sister of the groom, was maid of honor, and Charles W. Grinnell, brother of the bride, was best man. Miss Lauré Harrison Tunnicliffe played the wedding march from Lohengrin as the bridal party entered the parlor. After the ceremony Mendelssohn's wedding march was played. After the reception a wedding breakfast was served, after which the couple started on a short wedding tour. They will live at 617 Massachusetts Avenue, Boston.

— Dr. George Austin Cummings, of Ware, and Miss Lauré Harrison Tunnicliffe, daughter of Rev. and Mrs. E. H. Tunnicliffe, of Eastford, Conn., were married at the home of the bride's brother, Edmund H. Tunnicliffe, 617 Massachusetts Ave., Boston, at high noon on Thursday, Oct. 9, by Rev. C. E. Davis, pastor of Tremont St. Church, Boston, assisted by Rev. E. H. Tunnicliffe, father of the bride. The double-ring Episcopal service was used, Iver Jay Jones, of East Douglas, being the little ring-bearer. Only the families and immediate friends of the bride and groom were present. The bride was given away by her brother, Edmund H. Tunnicliffe. Miss Beatrice A. Tunnicliffe, sister of the bride, was maid of honor, and Miss Southworth, of Ware, was bridesmaid. J. Granville Cummings, brother of the groom, was best man, and Mr. George Carpenter was usher. After the ceremony a reception was held, followed by light refreshments, after which Dr. and Mrs. Cummings started on a short wedding trip. They will live at 175 North St., Ware, and be at home to their friends after Oct. 23.

— Principal Bragdon of Lasell Seminary is not especially enjoying the titles which a number of Methodist journals are bestowing upon him of late, being referred to as "Rev." C. C. Bragdon, "D. D." The fact is, though he does a good deal of effective preaching (but much more excellent work), he is neither a "Rev." nor a "D. D." Northwestern University, his Alma Mater, rightly honored itself and him by conferring the degree of LL. D. upon him.

— The Fall River *Evening News* of Oct. 8 contains an extended account of the marriage of two well-known and popular young people of that city — Miss Marion Stafford, only daughter of Mrs. Ella Flint Stafford, and Mr. Frank Stratton Almy, son of Franklin L. Almy. The wedding took place at the residence of the bride's grandparents, Mr. and Mrs. John D. Flint, on Rock St., Tuesday evening, Oct. 7. The ceremony was performed by Rev. Dr. M. S. Kaufman, pastor of St. Paul's Church, in the presence of near relatives and immediate friends. Miss Maud Fisher was maid of honor, and Mr. J. Westall Borden was best man. There were also eight bridesmaids and six ushers. Probably six hundred guests attended the reception, which was held from 7 to 9 o'clock. An interesting and beautiful fact in connection with this wedding is that on the Sunday previous to her marriage both the bride and her maid of honor were received by Dr. Kaufman into full membership in St. Paul's Church.

— Too late for fitting notice in this issue we learn of the decease of Mrs. Rev. C. A. C. Achard, at Elgin, Illinois. She was the eldest daughter of the founder of our German missions in Europe, Dr. L. S. Jacoby. President Warren gives us as we go to press the following suggestive sentence: "An affectionate and gifted daughter of a Hebrew-Christian father and German mother, an eager student in American, Swiss and German schools, the loving wife of a Huguenot Methodist preacher, presiding elder and theological professor, devoted mother of eleven children, for years 'housemother' of a hallful of theological students at Frankfurt-am-Main, an organizer of missionary societies on two continents, long time editor of *Frauen Missions Freund*, the German monthly which serves as the organ of these societies in America, Germany and Switzerland — 'the only missionary paper in German in the Methodist Church of this country, and the only German paper in the world edited by a woman' — who more than Phillipina Jacoby Achard will be missed by the thousands who on both sides of the Atlantic were charmed by her ever cheery spirit and inspired by her good works?"

BRIEFLETS

Power is the index of responsibility.

Prayer without trust is like the bullet without the powder behind it.

The National City Evangelization Union will hold its annual meeting at Cleveland, O., Friday, Oct. 24. See fuller announcement elsewhere.

If Christ is the Great Physician, what nobler ambition can a Christian pastor cherish than to become one of the best of His "trained nurses" in the cure of souls?

Special attention is called to the announcement of the first fall meeting of the Boston Methodist Social Union, which appears elsewhere. A strong and attractive program is provided for Monday evening, Oct. 20.

There is no such genuine and graceful courtesy as that which springs from sympathy.

The new plans initiated in Boston University Law School have met with great favor. The number of students enrolled already exceeds the total for the whole of last year. Better yet, the number of college graduates in the entering class shows a great gain over any recent year. Several influential organs of public opinion have editorially commended the new features.

One who cannot be trusted to stand up for his own convictions, lacks a fundamental requirement for Christian leadership.

A youth who had been sent to a Methodist college within the borders of New England, in writing to his father used this significant expression: "I never really realized before what it was to see 'good fellows' who are strong *Christian* fellows." It is an epochal moment in the life of a young man when he makes this important discovery. One of the principal stumbling-blocks in the way of many young men is the fatal delusion that they cannot become Christians without discounting their manhood.

Many of the things which we now fear, we never should fear if we waited until we actually encountered them. So many of our inward conflicts are mere battles of the imagination, fierce, exhausting contests with nothing, wild beatings of the air, that leave us more spent than contests in which there is something actual to furnish resistance and rebound.

Some curious advertisements occur at times in the papers, owing to the fact that a good many people who speak English do not yet know quite how to punctuate their English. A party in England advertised not long since for "a young man to look after a horse of the Methodist persuasion." In the old days at least there were a good many horses "of the Methodist persuasion" who did an admirable service in carrying godly circuit-riders on their errands of evangelism. We do not know

that a horse is capable of religious impressions, but these noble animals have certainly often lent themselves to the services of religion. After all, we think that that phrase, "a horse of the Methodist persuasion," may stand.

"Chevy Chase, Esq.," of Washington, D. C., who has already shown that he has a reason for the faith that is in him, in this issue returns to the vigorous support of his contention that the removal of the time limit was not justified, and is working harm to the church.

Wesleyan University at Middletown receives the largest entering class in its history — 113.

A very timely and virile address was that delivered by Dr. Haven on Matriculation Day, and published on succeeding pages of this issue. He dealt with vital questions rather than with theories and visions, making a profound impression upon the unusually large audience that heard him. It bears very practical lessons to laymen as well as ministers, and richly deserves the larger hearing which we give it.

The Cleveland Missionary Convention, to which we have already given so much attention, promises to be the most noteworthy missionary meeting in the history of the church. We advise every one to go who can reasonably arrange to do so. The information and inspiration to be received will richly repay you for the outlay. We are gratified to announce that the New England Passenger Association has granted a rate for the Cleveland Convention as follows: "Fare and one-third to Trunk Line western termini added to one fare therefrom for the round trip; tickets of form one limited to continuous passage in each direction, to be sold and good going Oct. 20 and 21, return leaving Cleveland not later than Oct. 27."

The Jacob Tome Institute, Port Deposit, Md., of which Dr. A. W. Harris, formerly of the University of Maine, is director, is engaged in building up a boys' preparatory school which promises to become one of the best in the United States. Dr. Harris is determined to put it in a position where it will be generally recognized as unexcelled. The grounds and buildings are now completed and excite the enthusiasm of all those who see them. The Institute is having what is said to be its most successful year. All departments are full, and the boarding school, which is a new enterprise, has three times as many pupils as last year.

In every church community there are the culm heaps of hitherto unutilized resources. Culm is coal refuse, or dirt collected here and there about anthracite mines. Up to the present time culm has been disregarded as a commercial value, but in these days of fuel famine the heaps of refuse are being overhauled for the sake of the mixed masses of coal that are in them, while even the coal dust can be utilized in various ways. In like manner there are in every parish, sometimes in a literal but more often in a figurative sense, heaps of now disregarded utilities, odds and ends of unspent strength, of neglected by-products. All these represent so much capital that should be put into circulation. In many a "poor" church there are means and expedients that could be utilized for the maintenance of the organization and the extension of philanthropic work, if only people would wake up to the importance of gathering up the fragments. Overhaul the culm heaps! In these great, growing days not even the "waste" of civilization may be wasted.

A General Evangelistic Campaign

THE Presbyterian Committee on Evangelization has undertaken, under the inspiration and direction of the General Assembly held in New York city last May, to initiate an evangelistic movement in that branch of the church. It proposes an eight-day effort, in which all the leaders in the churches, and so far as possible all the members, shall devote themselves to the work of personal soul-winning — beginning with Sunday, Nov. 1, and ending with Sunday, Nov. 8. "The evangelization of the world in this generation," should be the unchanging watchword with all denominations. Winning souls to Christ is the one work of the church in this world.

We are happy to note in this connection the inauguration of an evangelistic movement by the Ministerial League of Worcester, of which Rev. Dr. G. W. King, of Trinity Church, is chairman. An urgent appeal has been sent to a large number of ministers in Worcester and adjoining towns, signed by members of the League, of all denominations — Congregationalist, Baptist, Protestant Episcopal, Universalist, Unitarian, Adventist and Methodist. Following is a copy of the appeal, which is very suggestive:

"The committee appointed by the Ministerial League in reference to simultaneous services in our churches earnestly recommend the following: A series of special religious services in every church during the month of November, to be conducted by the pastors and people of the respective churches. In addition to the foregoing recommendation we beg leave to suggest the following:

"1. Let the work be as *intense* as it is possible for each pastor and church to make it. The intenser the work all around the better it will be for all and each.

"2. Let the work be a quickening of the religious life of the entire church, but especially an earnest and prayerful effort to reach the non Christian population of our community and bring them into the Christian life. Let the work be definite throughout. Aim at definite results.

"3. Let the work be positive and constructive. Let the things about which any one may be in doubt be kept in reserve. Make the work aggressive as far as each church can along the line of practical ethics, positive doctrine, and spiritual power.

"4. A great help would be the appointment of a committee of laymen to assist the pastor in planning for his services. Begin to plan at once. Good planning is half the victory.

"5. Enlist the prayers, sympathy, and cooperation of the members of all the churches. Begin with those who are willing to enter the plan and go ahead. Don't mind if all are not ready at first. Many will fall in line as we proceed.

"6. The work can be accomplished through prayer and the power of God. Therefore let us pray much before as well as during the services and in reference to our plans. Let us pray for each other.

"7. Don't be discouraged in reference to undertaking the work. God will give us victory if we look and work for it. 'According to your faith be it unto you.'

"We ask every pastor and church to follow the plan outlined above to the full extent if not absolutely impossible. If it is so impossible in any case, follow the plan as closely as may be. Let us as leaders not make excuses that we would not approve in others.

"This work is not for sectarian purposes, nor is it a propaganda of proselytism; but it is for God and our Christian faith, for the souls of men, the good of the community, and the honor of Christ. Let us separately and yet unitedly make the most of it."

In a note from Dr. King he says: "We feel that it is better than having either union services or evangelists. The simultaneous feature seems especially good." We greatly wish that this or some similar scheme might be inaugurated in all our borders. May there not be a general and comprehensive evangelistic campaign throughout the land?

The *Homiletic Review*, referring to the effort of the Presbyterian Church, says:

"This is a move in the right direction — provided that it be accompanied by a persistent campaign of education carried on by wise leaders, so as to prevent its being merely an emotional and spasmodic start to end only in reactionary results of increased spiritual inactivity and deadness; and provided that it be clearly understood at the outset that it means a permanent movement forward in line with Christ's last great command. . . . . Will not every one who hears this *call of Christ* — supremely emphasized both in the Word and in the signs of the times — give immediate, practical heed to it? The results certain to follow such heeding will be the remedying of the present evil conditions, and the opening before the churches of the new era, spiritual efficiency and prosperity for which so many are longing and praying."

Referring to his plans for his own church, Dr. King says: "We are planning for our work in Trinity an all-day service of fasting, prayer and rejoicing, Oct. 29, and revival services four nights a week throughout November. Pray for all this work."

A Plausible but Dangerous Scheme

THE editor is in receipt of the following communication, which he is constrained to publish, with suitable words of warning, for the protection of his readers:

MY DEAR BROTHER: Having been in the ministry for some years, and knowing the conditions often arising as a result of a limited salary, I take the liberty of writing to you.

I remember how only two years ago a proposition came to me, that promised aside from the regular salary a neat little income, and, best of all, requiring but little of my time. I accepted the proposition and devoted what time I could conveniently spare from my regular work, and was pleased to find that in eleven months I had made over $2,000.

When I mentioned the fact to some of the brethren of my home Conference and told them they could do equally as well, they not only accepted it also, but urged me to open an office and extend the same offer to as many of our preachers as possible. I did so, and over seventy-five ministers are now interested with us and others are applying daily; so you can readily understand what our church thinks of our proposition.

If you are interested, and will write me, I will send you full particulars. If you are not interested, will you hand this letter to one of your brethren, either minister or layman, and ask him to write to me?

Yours very truly,

M. C. MILLER.

This is another of those speculative schemes, hatched in the West, having its inception in the mind of a Methodist minister, which is likely to mislead the unwary, and in which we have no confidence. One of the saddest features of our fifteen years' experience as editor of ZION'S HERALD has come from our knowledge of the ruinous operation of this sort of financial venture. We have seen many worthy ministers and ministers' wives or widows take their small savings and invest under such inducements, only to lose their all and come to years of humiliating and suffering necessity.

We do not believe any man is to be encouraged who abandons the ministry in order to become a broker or speculator, or who endeavors to introduce into the minds of active pastors the insidious but unsettling and unhallowed desire to accumulate money. Such an ambition does not harmonize with the ideals of Jesus Christ, of Paul, or of the founder of Methodism, John Wesley. Moreover, the references in such schemes signify little or nothing. We unhesitatingly advise our readers to look out for any man who makes such propositions. As we have so often said, people with small incomes should place their savings in co-operative banks or savings banks.

A CONSUMING PASSION

The Glory of the Ministry and the Church

REV. WILLIAM INGRAHAM HAVEN, D. D.

[Matriculation Day Address, Boston University School of Theology, Oct. 8, 1902.]

IT is the peculiar privilege of this hour that it is personal. It is an opportunity for one to speak his heart-thought to his fellows. It would be idle to come into the presence of those who are gathered here — who in other years searched us as the prophet searched Jerusalem with candles, often, I fear, to our discomfiture — with any perfunctory words. "God be thanked," says the poet, "the meanest of His creatures

"Boasts two soul sides,
One to face the world with,
One to show a woman when he loves her."

So also there is a side to show in such surroundings, filled with memories of aspirations and hopes of high service so partially achieved.

I do not feel myself adequate to any suitable formal address for this hour, but I can speak to you out of my heart of the visions and judgments of the one and twenty years since, with my brothers and sisters (may the last not be forgotten), I left this "school of the prophets." I take this invitation to address you today to be in honor of the attainment of its majority by the class of '81. My theme is: "A Consuming Passion — The Glory of the Ministry and the Church."

The church was never so busy as it is today. It never in all its history was engaged in so many noble enterprises. This is the testimony of the author of the most impressive survey of Christian missions that has appeared. From his years of research he has reached this notable conclusion — the church has girded itself to imperial tasks. The report of its activities is encyclopedic. It is reaching out into all the world. I question, too, whether it was ever more pure — whether it ever, in proportion to its numbers and its wealth, had in its membership less lovers of pleasure, less formal followers. We lose out of our estimate of former days that coloring of criticism which is contemporary, and forget as we make comparisons that the wheat-field has always had its crop of tares. I doubt if ever the entire official board — the leaders and stewards and trustees — in all our circuits, went regularly to class-meeting. A judge in Delaware, speaking to me of his interest in the church, said that his father was a "leaner." Yes, there were "leaners" then as there are today, inclined toward the church, but not wholly dedicated to it.

The study of history, and of church history as well, is often reassuring to those who are oppressed with the infirmities of their own times. "It is easy to be a pessimist," said one of the best equipped of our modern critics recently, in private comment on a certain notable journal which seems to aim at giving the impression that everything is going to the dogs. "It is easy to be a pessimist, but deeper and closer thinking will make every one an optimist who is willing to undertake the effort."

So I would come to you with no dismal message. There are, however, certain tendencies and drifts discernible to which one should not shut his eyes. For in the counteracting of many of these tendencies lies our task. It is only through struggle that the world grows better, and it needs your best and mine. It is sure of God.

Recognizing, then, the relative purity and vigor of the church, it seems to me that one must also recognize a great need in the spiritual life of the day — and that great need is passion — a consuming passion. The concentration of the vital energies upon higher things, such a concentration as enkindles the emotions and spurs to high endeavor — an endeavor that absorbs, that forgets all, that suffers all, that results in great accomplishment — this is what the church lacks today, and it is the glory of the ministry and the church. Let me be more specific. A need of the day is a

Passion for Humanity.

You say surely at the outset I am mistaken — that never was the air so full of such words as socialism, altruism, brotherhood; that never was there so much discussion of themes of social reorganization and betterment. Let us see. I fear this atmosphere of words is too often a shallow sentimentalism — a relief from sordid selfishness that would cover its nakedness with the garments of an academic brotherliness.

Let us begin with the Negro. Where is now the glow of holy enthusiasm that a generation ago caught up the currents of life and swept away the débris of centuries that impeded the path of our brother's progress? The atmosphere of those days we have almost forgotten. The Senator from Mississippi has just been seated by the Senate of the United States. He is a Negro. Charles Sumner of Massachusetts rises to comment on the action. He says: "From this time there can be no backward steps. After a prolonged and hard-fought battle, beginning with the republic, convulsing Congress and breaking out in blood, the primal truths declared by our fathers are practically recognized. 'All men are created equal,' says the great Declaration; and now a great act attests this verity. What the Senate does now will be followed by other bodies and associations. In other places there may be a brief struggle, but the end is certain — doors will open, exclusions will give way, intolerance will cease, and the great truth will be manifest in a thousand examples. Liberty and Equality were the two express promises of our fathers. Both are now assured."

And if you were to listen to all he said you would see that in his rejoicing there was no touch of malignancy or hate for an opposing foe; no intimation of the politician's craft; no note of false sentimentality — only a lofty and noble conception of humanity and the desire for the realization of a true democracy. He represented a passion for humanity. Where is the Negro Senator today? What shall we say of the temper of a generation that suffers, almost without a qualm, the enforced retirement of the Negro from all the political activities of citizenship? We cannot say it has a passion for humanity. The Negro is making progress. The initial impulse given him in making him a citizen has not been lost. In spite of steadily increasing indifference, he has been going forward; and if you could have sat upon the platform of that great Negro Congress held last August in the city of Atlanta, Georgia, and looked into the faces of the assembled thousands and noted the bearing and the power there exhibited, you would have been profoundly stirred. The Negro is making progress. He is making friends also. I sometimes wonder if he is not making more among the people of the South than he is retaining among the once enthusiastic humanitarians of the North. He is making progress. Not the progress that he might if he were met with a more truly Christlike welcome. He is making progress. The question is, are we? Does the church glow with its sense of brotherhood? Is it ready to advance him, to give him leadership, to clothe him with the same authority it gives to its other chosen sons? Why, without constitutional change, should not the church elect him to its episcopacy? Is it ready even, with change, to make him chief shepherd of his brethren? We need the Senator from Massachusetts!

But I repeat my question: Does the church glow with its sense of brotherhood? Is it ready to advance the Negro? Or is it going to yield to those half-truths that would prepare him to be a tiller of the soil, an artisan, "a man with a hoe," without aspiration or expectancy? No one questions the wisdom of a measure of such training. It would be good for the ministry even to know how to drive a nail, unless this removal of the time limit is to do away with all necessity for these accomplishments of our fathers. There is a true spiritual development that comes with an honest knowledge of the methods and achievements of the laborer in any of the great industries of our time. But it cannot but be confessed that to rest here with this as the ideal, or the fragment of the ideal, receiving chiefest emphasis, is to hold before a race something infinitely lower than the true ideal required for the development of a true man. A passion for humanity would never be satisfied with such a halting position. It would call for an enlargement of the vision of life such as would create in the breast of the humblest a desire to walk in high paths — a longing for communion with the thinkers and dreamers and leaders of the world.

Life is something other than a trades-union, and the purpose of education is, as one has well said, "not the production of a highly finished producer in this or that walk of life, but the production of men and women who have an intellectual and — may we add? — a spiritual outfit for the work of life." If one race in our midst has its ideal lowered, it cannot but result in a lowering of the ideal of all, and there are those who question whether even some of our oldest universities are not yielding to this clamor for a utilitarian education that makes men specialized producers rather than lofty, high-minded men.

A need of the day is a passion for humanity. There has come over us, I think, a subtle change — not a change that is to be permanent, but one that is at present real, tending to divide between classes and to mark certain off as the wage-earners, whose income is to be fixed, arbitrarily if you please, by others who represent the property and money-owning classes, and who claim the right to say, "What's mine's my own." I cannot, however, forbear saying they may some of them find out before long that their *mines* are not their own!

I know we are told that in the early days of this republic the distinctions in class were much more marked than they are today; that the lines were drawn sharply, and that the various social classes were distinguished even by their costume; that we have no such potentates now as the village squires, and justices, and clergy of that period. But this is but a superficial comment. Definite as were these lines of social cleavage, there was then mutual knowledge of each other's concerns; intimate personal acquaintance; interchange of ideas; meetings at the village church, in town meetings, on the highway. Now there is almost absolute isolation. A slaveholder knew more personally about his slaves than many a capitalist knows about the men who work in his factories or mines. The intensely-occupied business man of today — who can get at him? He is more inaccessible than a mediæval baron. Laborers, workers, artisans, are to him as impersonal as microbes. He may be just

he is, no doubt, a man of heart; but the system classifies and puts him and his fellow capitalists into one order and the wage-earners into another, and separates them often so utterly that their homes are in totally different communities. This breeds distrust and creates rival camps, and gives opportunity for the demagogue and the yellow press. Then comes war, and men talk of "unconditional surrender," and inflamed and infuriated mobs have to be overawed by military power, and the people suffer. Can there be no fusion of these different classes, whose real interests lie in common action? Can there be no assertion of the rights of the whole, rising above either the academic claims of property to its own, or the tyranny of organized labor? I have no panacea, or I should have had it patented some time ago. But I do believe we need, and need intensely, a new passion for humanity that shall give real sympathy to the toilers who are having a hard enough time trying to build up a home under the expensive conditions of modern living, that shall prate less of a law of supply and demand which it is ready to apply to the labor market, but which it is forever doing its best to antagonize by carefully contrived combinations when it comes to the selling market; that shall place manhood above dividends; that shall seek some methods of intercourse and fellowship which shall restore brotherhood. Nothing can accomplish this save passion, for passion gives exaltation, and in such exaltation there are given inspirations that easily set aside the enswathing grave clothes of custom, and create "new heavens and a new earth."

But I must emphasize one more illustration of this need for a passion for humanity. Was it in anything else but this that arose that crusade against the saloon, that outlawed it in many States, and set the seal of its disapproval in the very laws and enactments of these commonwealths? It was a passion for humanity that stirred the conscience and created sentiment, and overcame indifference and built up great societies and parties even. But now where are we? I speak not as a pessimist, but as a realist. We are face to face with facts and duties as well. We see all about us irresolution, indecision, inactivity. A generation has succeeded to the estate of its fathers. The fences are broken down, laws are violated. Nerveless politicians raise the question of the expediency of removing this legislation from the statute-books. Parties have become little other than a flag-pole where one can haul up the white flag of his convictions. Resolutions can still be carried, but where is anything doing that mightily curbs the increasing effrontery of the saloon? There is need of passion. There are forces, tremendous silent forces, that made themselves felt in the abolishing of the canteen from the Army of the United States, and that carried through legislation offering some protection to the untutored islanders of the Pacific. These forces are more potent than we dream, but they need the spark to become again the enkindled flame that alone can cope with the social indifference of the hour.

Speaking of these reforms, I cannot but ask where is there today a publication like the great sheet of the *Independent* of which, as a lad, I used to stand in awe? The modern weekly you carry in your pocket; that sheet needed the living-room table. Was there anything in its very bigness? I do not know. I only remember its virility. Strong minds discussed there strong themes. Its columns gave world-embracing visions of missions and research. Its editorials struck mighty blows for every great reform. It was a smithy like to some of the great forges in that smoky city of steel and iron in the heart of the Alleghanies. How the furnaces glowed and the sparks flew, and what mighty anchors of hope were there beaten out! A purposeless opportunism seems so almost omnipresent now, and the age needs passion. It needs a

Passion for the Bible.

There is great interest in the Bible. There was probably never a time in which the Bible was more talked about than it is today. Modern Biblical criticism has done one good at least — it has kept the Scriptures in the forum. I have no word to utter of fear of criticism. It has wrought mischief, no doubt, but it has wrought incalculable good, and when its work is done and the chips are cleared away, it will be seen to be of God. It has gotten us already into a truer atmosphere. I know that I exaggerate when I say there were many among us like the class-leader who still remains, who, in one of our prayer-meetings in Connecticut the other day, said excitedly to his pastor: "What I want to know is whether King James was inspired or not when he translated the Bible into English." I do not exaggerate, however, when I say there has been throughout the Christian Church a disposition to face the facts of laborious scholarships after the shifty and evasive fashion of the teachers of a certain boy who had asked of them, "How could David walk on the roof of his house?" One of the teachers reproved the lad for questioning the Word of God, and the other said, "What was impossible to man was possible to God." Such methods are no longer possible. The true critical spirit has brought us face to face with verities, and these verities have given us a more natural, a more human, a more truly wonderful view of the Holy Scriptures, than was possible with some of the mechanical theories of verbal inspiration that used to prevail. They have given us a Bible that fits in with the human processes of handing down imagination and event; a Bible that belongs to the whole history of people divinely called for a high purpose in the great plan of human salvation; a book that fits the race like a garment, the garment of its inner as well as its outer history, showing by its folds the very form of the philosophies, half dreams, half reasonings, which philosophies have always been, through which God has revealed Himself to man. And thus becoming more truly human, it becomes infinitely more an inspired book and more worthy of the reverent searching of all men. My word today is not a word of sorrow over this questioning of the Book. Even its enemies can do it no harm, but must really serve the children of light. What I lament is the desertion of the Bible.

Here I must explain myself. The Bible was never in such demand as it is today. It is increasingly called for in all lands and among all peoples. If you will compare the issues from the Bible presses of fifty years ago with those of today, you will be surprised at the contrast. It is difficult to keep pace with the demand. And, too, I wish to recognize the wide-spread study of the Bible. Probably there were never so many Bible classes and institutes and schools and colleges as at present. In some instances there is provision for daily study of the Bible. But in spite of all these facts and allowances, I believe I am right when I say there is a desertion of the Bible — a lack of passion for it. In how many of our Christian homes is it lovingly and reverently read for correction, for reproof, for guidance, for comfort? How many little children see their parents poring over its pages under the evening lamps, as we used to see our fathers and our mothers? Getting a Sunday-school lesson and locating Peniel and the Jabbok is one thing; absorbing the truths of the struggle of a soul upward out of its sin into fellowship with God, creating for one's self a Peniel, is quite another thing. This last only follows from a passion for the Bible.

Not so very many centuries ago, the story is told of a man giving a load of hay for the privilege of an hour's reading of the Bible. Now one can carry with him an hour's reading of the Bible for about the value of a wisp of hay. Have changed conditions lessened the desire, and do we now take this privilege heedlessly, as we do so many others that are bountifully bestowed? I think we do. I am persuaded that there is a noticeable lessening of that use of the Scriptures for which they are primarily intended. This has not come about because of the criticism of the Scriptures, for its beginnings precede anything like a popular knowledge of such criticism. It has its roots elsewhere; but it exists, and alarmingly exists. It has infected the ministry. How much of our ministry is fed upon the Scriptures? How many pastors linger lovingly on the pages of the Bible, until as cattle upon the pastures they have nourished their souls upon its truths? How few there are that, like Taylor and Henry and Maclaren and Newman, seem to have compared Scripture with Scripture! I may be wrong, but I believe our church needs as never before a ministration from the pulpit that is fat with the very marrow of the Scriptures. I do not mean the mere quotation of texts, but the possession of a style and spirit and fulness that comes from living daily with the thoughts and feelings and ideals of the prophets and the apostles. Thus one can have high fellowship with things eternal. "These things have I *written*," says the Apostle, "that ye may know that ye have eternal life."

The Bible has not lost its power. I could overwhelm you with testimony from lands where there is no theory of inspiration whatsoever, showing that the living word is today transforming human hearts. Under the influence of the ever-present Spirit it does convince men of sin, lead to repentance, and give assurance and peace. Congregations of believers have been gathered where no minister has ever been, but where humble hearts have been taught of the Holy Scriptures. Criticism may be good, but passion is better, and the church will move forward again when it cries out with the poet:

> "I press God's lamp close to my breast
> Assured its flame will pierce the gloom."

What the church needs is

A Consuming Passion.

Do our prayer-meetings glow as they once did? Is there in them that compelling spirit that half frightens, half allures? I can remember when I, a tempted lad, entangled by the enticements of a love of pleasure, hardly dared to go to the weekly service, knowing I should feel there rebuke and the grip of a mighty attraction away from the forbidden delights. There tears trickled down earnest faces and one felt a strange warmth when he did yield to the persuasions and kneel penitently at the altar rail. We build vestries now without any altar rail; we place our trustees before our class-leaders and stewards on our bulletins. We raise twenty millions. Where is our revival?

Do I seem unduly critical? I give the answer of an Oxford don to one who had noticed the spirit of criticism in the common room: "We know each other's excellences so well that we only refer to those traits in each other in which there is room for improvement."

Am I belated, a fossil about whom the

sands are hardening? Ought I to open my ears to the magic word "prosperity," which sounds out so grandly, so swellingly, now, and learn to pronounce its full golden syllables — prosperity, prosperity — and be content? My brothers and sisters, prosperity is not the goal of a church or a nation. It may be a blessing — it may be a curse. The glory of a nation and its goal is to be a power in the betterment of the world, the bringing of freedom, enlightenment and righteousness to all lands.

It is this very prosperity that has laid its bewildering spell upon us. Prosperity has created innumerable attractions and allurements that are death to passion. Passion demands concentration. Balzac, when he wrote his most powerful novels, used to shut himself into his study, darken his windows, refuse himself to everybody, and stay days if need be, hardly emerging for food, that he might live with the creatures of his imagination about him until he had transferred them to his imperishable pages. Norman McLeod, it is said, wrote his sermons even in daylight in a study where the blinds were drawn, that he might be entirely free from the distractions of the busy world. Thus exacting is passion, calling for the absorption of all one's powers to its high ends. Simplicity of life lends itself to passion, but prosperity leads to activities and pleasures not possible — where there is little. And in these activities and diffusion of aims and interests the soul becomes nerveless, and in giving itself to pleasures it becomes corrupt. Prosperity is too largely the occasion of our loss of passion.

Another foe to passion has been the pervasive, deadening influence of the materialistic philosophy of evolution which for a generation has been gradually working its way into all forms of human thought. Darwin published his "Origin of Species" in 1859. Its influence has been simply incalculable. Out of it — not by the intention of its author, who will yet be reckoned among the greatest minds of the ages — has come a necessitarianism, more subtle, vastly more difficult to meet than the theological necessitarianism against which Methodism made its terrific protest. This has produced a temper of the public mind more indifferent to the evangelical appeal than that with which an earlier generation had to deal. I have read that Eugene Brieux, a popular French playwright, has made one of his finest plays deal with characters whose life tragedy comes from their belief that they are unalterably doomed by the laws of heredity. Heredity, environment, development, have been with too many synonyms of an irresistible order which absolves from guilt and assures the best possible outcome for life here and forever, if there is to be any forever. Not that I confess this to be a true doctrine of evolution. It has, however, been the all too common doctrine, and with this on the one hand and increasing prosperity on the other, what wonder that passion has been in a measure quenched?

There is, however, a truer doctrine of evolution coming to prevail, that recognizes evolution as leading surely to personality, and thus to accountability, and I believe that out from the wonderful researches and discoveries of the last quarter-century there is to come an incomparably profounder and more convincing argument for human freedom and responsibility than any that has yet been brought to bear upon the human will. What is now needed is a message that, comprehending the results of this great teaching, can again press home upon this present age the mighty truths of personality, accountability and judgment, that men may once more feel the tremendous value of the words "sin" and "salvation."

The world is ready for it, for, strangely enough, I question whether it ever had a keener ethical sense than it has today. Business was never conducted on a higher plane — was never more sensitive to any breach of honor and integrity. What a tremor of indignation was felt when it was cabled that the head of a great industrial organization was even toying with Monte Carlo. I doubt if life was ever more pure. It is reported that the President would not present a distinguished foreign nobleman to his wife because reputed to be dissolute, though he received him officially. Even the social conscience is aroused, and many communities are asking not alone, "Is it expedient?" but, "Is it right?" The time is not unfavorable to Christianity. The spread and reach of the great missionary enterprises of the day are a notable token of the readiness of the age for a larger and more comprehensive passion than it has ever known.

There is a meaning in these world-embracing activities — those that are commercial and financial, those that are religious. The international and world movements of students, of Young Men's Christian Associations, the Ecumenical Conferences, the journey of Christian workers about the globe, and the activities of the imperial societies whose representatives are in every clime — all this foretokens a coming mighty movement that has not yet been conceived. The age is ripe for a consuming passion — a passion that shall be satisfied with nothing less than a redeemed humanity.

My friends, it is the souls that have been possessed of a consuming passion that have achieved. Why do we read Lowell? Because there burned a flame in Lowell; because he was possessed with a consuming passion; because he tells us in his very youth, "I go out sometimes with my heart so full of yearning toward my fellows that the indifferent look with which even entire strangers pass me brings tears to my eyes;" and because he later says:

"My calling is clear to me. I am never lifted up to any peak of vision — and moments of almost fearful inward illumination I have sometimes — but that, when I look down in hope to see some valley of the Beautiful Mountains, I behold nothing but blackened ruins, and the moans of the downtrodden the world over, but chiefly here in our own land, come up to my ear instead of the happy songs of the husbandman reaping and binding the sheaves of light — yet these, too, I hear not seldom. Then it seems as if my heart would break in pouring out one glorious song that should be the gospel of reform, full of consolation and strength to the oppressed, yet falling gently and restoringly as dew on the withered youth-flowers of the oppressor. That way my madness lies."

What wonder that he wrote the imperishable song of Prometheus — one of the noblest poems in any tongue!

How came William Morris to stand out so conspicuously in his time? What is the secret of his love of the Middle Ages and their art and craftsmanship? Why with such high spirit did he give himself to attempting to restore those surroundings and conditions? Let me give you his answer:

"As I sit at my work at home, which is at Hammersmith, close to the river, I often hear some of that ruffianism go past the window of which a good deal has been said in the papers of late, and has been said before at recurring periods. As I hear the yells and shrieks and all the degradation cast on the glorious tongue of Shakespeare and Milton, as I see the brutal, reckless faces and figures go past me, it rouses the recklessness and brutality in me also, and fierce wrath takes possession of me, till I remember, as I hope I mostly do, that it was my good luck only of being born respectable and rich that has put me on this side of the window among delightful books and lovely works of art, and not on the other side, in the empty street, the drink-steeped liquor shops, the foul and degraded lodgings. I know by my own feelings and desires what these men want — employment which would foster their self-respect and win the praise and sympathy of their fellows, and dwellings which they could come to with pleasure; surroundings which would soothe and elevate them; reasonable labor, reasonable rest. There is only one thing can give them this — art."

So I might go on to those who have worn the robes of the church — but I will forbear. You will find, however, that those who have impressed their age and who abide, are men in whom a consuming passion burned.

The glorified periods of the church have, too, been periods of passion. When the flame of zeal for the Holy Sepulchre burst forth, the church put on its beautiful garments. Then it built its forest aisles of stone, the matchless cathedrals. The Reformation, the Wesleyan revival — these reproduced the apostolic fervor and gave rise to movements that have not lost their impulse to this day. Nothing is truer than the fact that a consuming passion is the glory of the ministry and the church.

Shall the fires be rekindled? Young men, it rests with you.

The Responsibility is on the Ministry.

I know the Scripture says, "like people, like priest," but this is a philosophy or description, not a watchword. Equally true is the reverse, "like priest, like people." The ministry created the church. When Jesus looked on Peter after his great confession and said to him, "I will give unto you the keys," he announced an eternal truth that to the soul whose ear is open to the divine shall be given the joy of opening the kingdom of heaven to his fellows. The apostles created the church. Our fathers created this Methodism, whose privileges and honors we enjoy. With only a borrowed table and a song on his lips and a message in his heart, the first itinerant began the Methodism of New England. The words of Wesley were significant when he sent out his preachers to "raise up a holy people," even as it were to undertake a resurrection. I say it rests on you. If your hearts are aflame, that flame will kindle others. Who can forecast the possibilities of this hour? The London *Spectator*, in its editorial on the coronation, published these significant words:

"It is impossible at such a time as this not to feel the potential greatness of the British Empire — not to recognize that there belongs to King Edward not only the great empire in being over which he holds sway, but also an empire as yet unrealized, which if realized will give to untold millions a spiritual and a social environment beyond the imaginings of this present time. The King does not hold this empire in possession; but it is a vested estate that will beyond all doubt fall into possession if he and we, his people, leave no act undone that it is in our power to do whereby we may realize the life giving conceptions and aspirations that underlie our beautiful coronation service."

So, too, there is a Potential Church, alive, aglow with holy passion, able to cope with all the ills of man and to recreate a new order and a new beauty if the ministry and the church of the present will but hear the inspired call: "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee."

— We shall be made truly wise if we be made content: content, too, not only with what we can understand, but content with what we do not understand — the habit of mind which theologians call, and rightly, faith in God. — *Kingsley.*

INDIAN SUMMER

LOUISA A'HMUTY NASH.

Indian Summer, Indian Summer, what has
brought thee forth?
Thou'rt guided by no galaxy of stars.
Nor tides nor moons are heralding thy
birth,
But just the heavenly droppings on the
earth,
Lest burning suns be leaving arid scars.

Indian Summer, Indian Summer, 'tis bap-
tismal rain
Restores to parched nature her bright and
vernal smile.
The cattle welcome thee with their uplifted
voice,
The birds sing wooing notes, and insects
hum, "Rejoice!"
The freshets flow and rootlets drink new
life the while.

Indian Summer, Indian Summer, with thy
brooding warmth,
Thy opal haze and thy quiescent, balmy
air,
The myriad pearls on myriad leaves a-
sparkle in thy morn,
The painted forest-canopy and carpet thee
adorn.
Hail, summer's aftermath! Hail, golden
days so rare!

Corvallis, Oregon.

THE FIRST PEAR CROP

REV. EDWARD A. RAND.

WE sank our teeth into that pear with avidity. How luscious! How fine its flavor. Was there ever such a pear? Oh, yes, many just like it! What gave it, though, that delicious taste? It was a pear from a tree we had planted with our own hands. That explained its peculiar richness and the eagerness with which we ate it. It was our own.

We can but think of the peculiar interest attending the fact of first-fruits in Sunday-school work, in the management of a class, for instance; and between the fruitage of the garden and that of the school there are many interesting points of contact. One is the certainty of results. A pear-tree will grow pears. A class for whose spiritual welfare you faithfully toil, will show spiritual results. Any class not developing them would be one of those rare exceptions proving the general rule.

Another interesting resemblance is that possibly there may be a protracted waiting. You certainly must wait for pears, and the record of the Sunday-school tree may be that there is a delay in the appearance of that blessed fruit, conversions.

In the reasons for the delay there may be an interesting resemblance. In our department of pear-culture, we remember that there was a resetting of trees. They were not planted deep enough in the first place. Jack Frost thrust his crystal lever under the roots and pried them up. We did not like to confess poor gardening, but there was no other way than to take the tree up, dig a deeper hole, and set the tree back again. In Sunday-school class-work we all know of such a need as the resetting of the tree. There must be depth of work. We cannot look for the spiritual results of a new birth unless the work is well sunk, unless it is something done in humility, in self-negation, down at the foot of the cross. The confession of superficiality of methods may be unwelcome, but the necessity for foot-of-the-cross work is imperative.

Another common necessity in fruit-culture and Sunday-school work may be that of pruning. We remember one tree in our garden that was shooting up toward heaven in a majestic way and taking along a luxuriant growth, yet one of leaves. Not a single pear was to be seen! We took the knife to the tree. It was sharp work, and unsparing work, and the tree lost much of its fine growth, but it gained — pears. In class-work, that there may be fruitage, there may be the need of pruning. There are certain habits clinging to and hindering individuals and so obstructing the work as a whole. There must be lopping, that there may be fruit-bearing. Bear this in mind, though, that the knife must be borne in the hands of love. A sharp knife and a harsh hand are a fearful combination in spiritual work.

Above all things else, we who teach must be willing to learn. We went to a neighbor who knew more about pear-raising than we, and took hints from him. Go to the Master of the Garden. Learn of Jesus. Catch His spirit. Repeat His methods. May we have His patience!

Are we discouraged? Begin anew. We think of a woman urged to teach a class. She declined again and again. Finally she consented. She went to work, having this single purpose — to lead her scholars to Christ. She saw conversion after conversion. Repeat that purpose, the success will be repeated.

Watertown, Mass.

WASHINGTON LETTER

CHEVY CHASE, ESQ.

WHEN, four or five months ago, I related to you some of the events of the last session of the Baltimore Conference, and incidentally gave utterance to my opinion of the "no-limit" law as it is working in our territory, I did not expect to stir up a controversy on the subject, nor excite my honorable friend, the editor of the *Western Christian Advocate*. However, inasmuch as the latter honored me by paying considerable attention to some of my assertions, I had nothing to do but courteously reply to his criticisms. My statement of the sore evils which the Baltimore Conference has had to endure, and of the grievous wrongs which have crept into the administration of our church through the employment of political methods, he speedily dropped after my positive proof to him and all other reasonable men that they did exist as alleged. He singled out my reference to the removal of the time limit, and in his paper of July 23 gave me and the Baltimore Conference and the Atlantic seaboard to understand that we were not "the whole thing" (*sic*). Now it never occurred to us that we were "the whole thing;" but being able to count men and dollars, we have had reason to believe that the Conferences along the Atlantic seaboard were a considerable and fairly respectable part of "the whole thing." My friend, the *Western* editor, objects to my intimation that the General Conference of 1900 did not believe in its own action, and that it did not represent the mind of the church. He states a fact, of course, when he says that at the Cleveland Conference a resolution abolishing the time limit came near being passed, and that, in 1900, after a long debate, such an act was passed by a vote of 421 to 238. He then says: "If the Conference did not believe in its own action — if it did not know what it was doing, after it had heard fully from the ablest leaders on both sides, and after a controversy of a score of years — if it did not then rightly interpret the mind of the church, it is difficult to imagine circumstances more favorable for its more intelligent action. We do not believe the facts show that it was guilty of self-stultification."

It doth not appear that all of the 421 who voted for the resolution were unqualifiedly in favor of the removal of the time limit. Something had to be done to relieve the situation at certain points. The Bishops set before the Conference the alternative — either return to the three year limit, or abolish the time limit altogether. Five years or three? Five years or no limit? No limit or three years? These were the questions. When the question came to the point, five-year limit or no limit at all, there being no other alternative, the vote was cast as above stated. But some who voted for the removal of the time limit have since said that they were not fully persuaded in their own minds, and would have been better satisfied with a three-year limit with provision for exceptional cases. They were not satisfied with the five-year limit.

Moreover, the General Conference, though a delegate body, is not necessarily a representative body. The United States Congress is on the same footing. Does the venerable Senator Hoar or his colleague, Senator Lodge, represent the Republican Party or the citizens of Massachusetts on the question of expansion? A political convention is made up of delegates who may or may not be instructed. One of the noblest acts of William McKinley's life was his refusal to disobey the instructions of his State party convention when a little yielding would have inured to his own benefit. But a General Conference is not a representative body. Seldom is any delegation "instructed." I know that in the selection of the five clerical delegates to represent Baltimore Conference in 1900 no thought was given to the opinions of the candidates on any mooted question. The fight was for a "pastors' ticket" — a revolt against official and presiding elder domination (?).

Did the General Conference of 1844, when it adopted the Plan of Separation, represent the mind of the church? Who says that it did? It is a well-known fact that, while the Southern members accepted the Plan, and in 1845 organized a separate and distinct church (that point is disputed in the South), the Northern Conferences repudiated the action of 1844, and the General Conference of 1848 declared the Plan of Separation unconstitutional and therefore null and void. Northern men, some of great distinction, who had voted for the Plan, were left at home in 1848. Who represented the thought of the church, the men who voted for the Plan (the majority), those who voted against it, or those who straddled and tried to look both ways? Again, the "Hamilton resolution" on the woman question was adopted by the General Conference, but the church generally did not endorse it. More than this it is needless to say. Its history is too recent to need any further comment.

Were the delegates to a General Conference instructed, their vote on any important subject, whether the adoption of resolutions or the election of bishops *et al.*, would be a criterion by which the opinion of the church could be judged; otherwise it decides nothing. The fact that the General Conference of 1900 abolished the time limit does not prove that the church want-

[Continued on Page 1334.]

THE FAMILY

THE LESSON

I did not know, till 'neath the rod
I passed, how sore I needed God;
In sorrow's night, lo! like a star
I saw His love shine from afar.

I did not know, till on a grave
I saw the wind-blown grasses wave,
How futile and how fugitive
The baubles are for which we strive.

I did not know, until above
God called the idol of my love,
Beyond the reach of yearning eyes,
How beautiful is Paradise.

— SUSIE M. BEST, in *Harper's Magazine* for October.

Thoughts for the Thoughtful

We are in God's hand.
How strange now looks the life He makes us lead;
So free we seem, so fettered fast we are!
I feel He laid the fetter; let it be!

— *Robert Browning.*

* * *

He is still and strong in God, because he is a co-worker with God, and his life holds for itself a secret which is not known to another — he has come in his very work to the rest that remaineth. — *Robert Collyer.*

* * *

There is no finer chemistry than that by which the element of suffering is so compounded with spiritual forces that it issues to the world as gentleness and strength. — *George S. Merriam.*

* * *

It is easy in the world to live after the world's opinion; it is easy in solitude to live after our own; but the great man is he who in the midst of the crowd keeps with perfect sweetness the independence of solitude. — *Emerson.*

* * *

Not in husbanding our strength, but in yielding it in service; not in burying our talents, but in administering them; not in hoarding our seed in the barn, but in scattering it; not in following an earthly human policy, but in surrendering ourselves to the will of God, do we find the safe and blessed path. — *F. B. Meyer.*

* * *

The Heavenly Father will surely carry out His plan and transform the race into veritable children of God. Our danger lies in our slowness to foresee the divine plan, in our failure to rely upon moral forces, in our unwillingness to surrender worldly ambitions and to do the unselfish and brotherly work which God demands of us. — *J. W. Bashford, D. D.*

* * *

Is there not somewhere that which can fit us perfectly to the highest and truest life of God? Is there to be in all things else the perfect adaptation, and here only all things awry? Is there to be a grim mockery within us, that grim laugh of hell at all honest longings and better thoughts? Is there always to be a great black gap between the prayers and the life; the Sunday longings and the week-day ways? Are old sins never to be broken and their tyranny never to be ended? Is this sense of God always to be a hard and unnatural thing — a mountain very difficult to climb, and, when we get to the top, an air so rarefied that we faint? Is the life of religion a thing so exacting that only heroes and men of desperate courage and endurance can succeed? How good it is to turn to such a thought as this, *clothed with power*, fitted and qualified perfectly for the work the man has to do. It is exactly the boast of St. Paul — "I can do all things in Christ which strengtheneth me." It means literally that *I can prevail — I can succeed* — in all things through Christ, which inspires strength into me. A perfect adaptation of the man to all that the Lord wanted of him. This is the only idea of Christian life which has anything to satisfy us. — *Mark Guy Pearse.*

* * *

To follow Christ is not to go out from the world. Christ came into the world. It is not living apart from the world. Christ lived among men and dwelt with them. It is not doing great things. It is carrying into our common life the spirit that Christ carried into His common life. Christ came to make men happy. "I have come," He says, "that the blind may see, that the imprisoned may be set free, that the sorrowing may be comforted, that the poor may have glad tidings." And wherever He went He did make men happy; He carried joy with Him; He was a joy-distributer. To follow Christ is to make others happy. We cannot give sight to the blind, but we can help a blind man across the street. We cannot give hearing to the deaf, but we can give him assistance. We cannot feed five thousand, but we can contribute something to feeding the hungry. We cannot call the dead to life, but we can carry the life of our own faith into the home that is darkened by death. We can carry comfort, peace, joy, into other lives as Christ carried them into other lives. — *Lyman Abbott, D. D.*

* * *

In a sick room there was a little rose-bush in a pot in a window. There was only one rose on the bush, and its face was turned full toward the light. This fact was noticed and spoken of, when one said that the rose would look no other way but toward the light. Experiments had been made with it; it had been turned away from the window, its face toward the shadow of the interior, but in a little time it would resume its old position. With wonderful persistence it refused to face the darkness, and insisted on ever looking toward the light.

The flower has its lesson for us. We should never allow ourself to face toward life's glooms; we should never sit down in the shadows of any sorrow and let the night darken over us into the gloom of despair; we should turn our face away toward the light and quicken every energy for braver duty and truer, holier service. Grief should always make us better and give us new skill and power; it should make our heart softer, our spirit kindlier, our touch more gentle; it should teach us its holy lessons, and we should learn them, and then go on, with sorrow's sacred ordination upon us, to new love and better service.

"When all our hopes are gone,
'Tis well our hands must still keep toiling on
For others' sake;
For strength to bear is found in duty done,
And he is blest indeed who learns to make
The joy of others cure his own heartache."

— *J. R. Miller, D. D.*

* * *

"Those are my precious things," said the chemist, as, exercising my privilege of exploring in the laboratory, I peeped into a small box on whose crimson velvet lining shone a collection of crystals of many colors, some rough and jagged, imbedded in pieces of stone, and some skillfully cut into gleaming polished facets, which caught and reflected the rays of light. There were rich red garnet masses, dainty columns of tourmaline, turquoises of robin's-egg blue, one sapphire of clear azure, amethysts, opals with fiery gleams, sea-green beryls, and other bright mineral fragments. Among them I noticed a small, dark green stone of no special beauty.

"Why do you have this dull thing among your pretty gems?" I asked.

"That," the chemist answered, "is one of my greatest treasures."

I looked more closely, but saw nothing attractive in the stone except its fine, soft lustre.

"See!" said the chemist, suddenly turning on the mineral the light of a gas jet. Instantly fiery gleams flashed out in its darkness, and it blazed into a rich, red glow like a royal ruby.

"This stone, the Alexandrite," said the chemist, "does not show its beauty in the daylight, but, by the artificial light of gas or fire, it blazes out into its glorious color. God makes them different, stones and people. Don't think you have seen the whole of a person in one light, under one set of circumstances; sometimes you must wait for a special light to see shine out the noblest beauty of a soul. There are persons like the Alexandrite, and they are treasures." — S. ALICE RANLETT, in *Wellspring.*

* * *

Let me but do my work from day to day,
In field or forest, at the desk or loom,
In roaring market-place or tranquil room;
Let me but find it in my heart to say,
When vagrant wishes beckon me astray,
"This is my work; my blessing, not my doom;
Of all who live, I am the one by whom
This work can best be done, in the right way."

Then shall I see it not too great, nor small,
To suit my spirit and to prove my powers;
Then shall I cheerful greet the laboring hours,
And cheerful turn, when the long shadows fall
At eventide, to play and love and rest,
Because I know for me my work is best.

— HENRY VAN DYKE, in *Outlook.*

ON SEEING THERMOMETERS "FALL UP"

VOLUMES could not tell you more about Mrs. Wiggs of the Cabbage Patch than the first paragraph with which the tale* of her optimistic ministries opens:

"The thermometer's done fell up to zero!"

That is a biography all in itself. The remainder of the story adds detail, but the whole picture has been sketched at the beginning.

For the majority of people thermometers fall down. If they fall only a very little way, the change is noted, and it is always a fall down. The slight movement of the shining column presages cold and woe. A whole train of evil consequences is seen following in the track of the downward movement of the mercury. Long faces and doleful complaints result when the mercury falls down.

Mrs. Wiggs was blessed with a disposition that found radiance where others felt themselves plunged in gloom. Her lamented husband's fondness for his cups had made her poor, but God had made her rich by the gift of a hopeful heart and a capacity to extract the hidden nectar of joy from the dry, dwarfed flowers of her hard lot.

Ever since we had our first hearty laugh over her philosophy we have wished to commend it for its sanity and health. It is such a necessary and ministering good in these days of many signs

* MRS. WIGGS OF THE CABBAGE PATCH. By Alice Caldwell Hegan. Century Co.: New York.

that seem to foretoken disaster of all sorts, economic and religious. We cast our eye over the wide prospect, we feel the chill of the critical atmosphere, we catch the roar of all sorts of economic tempests, and truly it seems as if the thermometer was likely to fall. Teachers, preachers, and all sorts and conditions of men need a strong whiff of the Wiggs philosophy. Not that we would wish to throw such a false rose-color over the world that it would seem as if the morning were surely just about to break in splendor; although for the purposes of plain living we prefer an error on the side of morning to a false report on the side of midnight. What we need is the happy gift of Mrs. Wiggs, to enable us to get the most hopeful view of the situation and to couch our report in the language of joy. She knew what a demand zero weather would make on her short stock of fuel, but she had the grace to know that a complaining heart would only require more heat from her little store.

There is no need to reflect on the matter. We do not mean to draw out our meditation further. The only purpose that we had in mind was to declare that Mrs. Wiggs was right, that the thermometer does fall up, and that we commend the brave woman's wholesome philosophy to every one who does not yet possess her strong sense of the over-balancing good in all things.

Her One Talent

MARGARET SANGSTER tells of a woman neither young, nor beautiful, nor robust, nor accomplished, nor educated, who became a bride. She realized that she was extremely unlike her brilliant husband. "I have not even one talent to fold away in a napkin," she said. But the husband loved her, and she loved him, and would, please God, make him happy. "There is one comfort — I can keep house," she said. So she planned the delicate, dainty, healthful meals, and kept the home clean, but not forbiddingly spotless. It invited the tired husband to rest, to litter it with books and papers, if it pleased him to bring work home from the office, while she sat beside him ready to smile or speak as he looked up. The husband said, one day: "There's one talent you have, darling, beyond any one else in the world — the talent of having time enough for everything." His home was a suburb of paradise, and he went forth to the competitions of life steadily successful in all his enterprises. And the quiet wife, who had time to love him, to share his hopes, listen to his plans, and make his life supremely happy, was an element in his success which counted more largely than even the husband knew.

It is rare to find in this hurrying world a being who works with an air of repose; who can pause to listen to another's story; who has a heart touched to so responsive a key that sympathy in a friend's good fortune is as ready as pity for a friend's calamity. This woman, who had the one talent of doing fully and blithely every home obligation, by degrees became a social power. A large class of girls each Sunday bent eagerly around her while she unfolded the lesson to them, and upon stated occasions she entertains the poor, pale, fagged-out girls of the down-town factories, and keeps them by kindly words and helpful ministry and a Christian example from places of temptation, for she believes it as much a Christian work to keep young girls pure as to save the poor remnant of their ruined lives after they have fallen. Telling the life story of this woman, Margaret E. Sangster says: "Altogether, when I think of the sick-beds this little woman sits by, the heartaches she soothes, the confidences of which she is the trusted recipient, the happy home-life which is hers, and the good she is doing, silently, I am quite sure her talent is bearing interest for the Master." — *Sunday School Lesson Illustrator.*

SPRUCELAND SEWING CIRCLE

JOHN MERVIN HULL.

Sometimes, when all our folks have gone
to clubs or special tea,
And all the house is quiet as a city house
can be,
I sit and think about *our* club, the only
one I know,
The Spruceland sewin' circle in the years
of long ago.
I see them now a-comin' down the winding, grassy way
As plain as if the fifty years had been a
single day —
Sweet Dorcas Manning, Amy Dodge,
Ruth Barker, Persis Hall,
Faith Mansur, Vashti Broadstreet — how
I love to name them all!

The sewin' circle met for work, and work
was what we knew,
The quilting frames rolled under fast
when all our needles flew;
Sometimes we did the sewin' for a sister
that was sick.
"Who is my neighbor?" Spruceland
folks could answer, very quick,
We earned a lot of money, too, for quilts
and puffs and such,
The men could scarce believe it when
they found it was so much;
For when our meetin' house burned
down, and left them in the lurch,
We had a thousan' dollars saved to help
rebuild the church.

And when we laid the sewin' by, the men
folks all come in,
And friendly voices, old and young, set
up a merry din
Till supper time — why, I can smell them
hot riz biscuits now,
Spiced cake, and strawb'riz drowned in
cream from my own brindle cow.
Young eyes shone bright, young hearts
beat high, old folks grew young
once more,
While peace and love as guests unseen
came through the open door.
And how the young folks managed it the
old folks never knew,
But most of Spruceland's weddings from
the sewin' circle grew.

In later years swift changes came which
we had never dreamed;
The young folks heard the great world's
call and to the city streamed,
The sewin' circle scattered, and we members, one by one,
Are finishing our journey, and our work
is nearly done.
But I am lookin' forward now once more
to meet them all
In heavenly fields unfading, where the
living waters fall;
And when we greet each other there, and
walk the shinin' ways,
I think we'll sometimes talk about the
sewin' circle days.

Malden, Mass.

The Real Secret

"TELL me not of your doubts and discouragements," said Goethe; "I have plenty of my own. But talk to me of your hope and faith."

The tone of complaint is one which we are all too ready to accept and which is not only injurious to ourselves, but hurtful to all who come in contact with us. In speaking of a young woman who had filled several good positions, but with no degree of success, an elder woman said: "She could have kept either position, and earned a good income, if she had not been so dissatisfied. She was continually finding fault, and never felt that she was appreciated."

It may be safely said that this attitude of mind is one which almost predetermines failure in any line of work. Patience under adverse circumstances will often bring about favorable results, while complaint only accentuates and fixes the cause of complaint. Avoid mention of the disagreeable things which may come into your life. If you cannot be patient, you can at least be silent. The secret of success lies not so much in knowing what to say, as in what to avoid saying. — *Traveler.*

AND PEACE WENT WITH HIM

UPON one of the paths of life, which take such innumerable and devious courses over the broad earth, there came a Youth, just emerging from boyhood; and, because of the bright sweetness of his face, uncrossed by care, I paused and looked after him.

And, as I looked, a figure clad in soft, dull-colored garments came calling to him across the fields; and the face half hidden by the mantle was stern, but the eyes shone with a steady light of patience and exceeding kindness. And the Youth looked at the figure, and knew that it was Duty; and he checked his swift steps, while over his face came a soft seriousness. Then, as I watched, Duty stretched out her arms, and laid in the arms of the Youth a burden, and she spoke: "This is the burden thy mother Life bade me give to thee. Bear it faithfully."

But, because the Youth's heart was light, the burden seemed very light also. He bore it easily, scarce feeling its weight in his arms; and his step was still free and his face glad, while he sang a lilting melody that floated back to me as he went quickly on.

And I followed him; and, as he went, I saw that he met many others of the Children of Men, whose paths crossed his. Of these, some who had burdens of their own went steadily on their various ways, except that their faces caught a passing gleam from the young happiness in the face of the Youth; but yet others there were who seemed to have no burdens. And they spoke to the Youth, calling after him as he passed, and besought him to come with them. They spoke of happiness and success and of many alluring things; and I noticed that they kept to no single course, but each one strayed about across the fields or from path to path, as fancy led.

But the Youth kept steadily on his way unheeding the blandishments that followed him; and always he made answer to entreaties: "I cannot, because of the burden I carry."

Then, as I watched him, I marked how the burden was growing heavier. Already his slender erectness was stooping under its weight; and the road in many places was becoming rough and stony. Wild brambles and tangling vines caught at him as he passed; and I knew that the arms of the Youth were growing very tired.

Sometimes he hesitated a moment when the sounds of song and careless laughter came to his ears, and looked out longingly over the flowering fields that bordered his path. But, when he stopped, his burden stirred and fretted; for it had grown a sentient thing, and he folded his cloak closely about it and went steadily on.

And the burden grew; and I saw how the step of the Youth, who was a youth no longer, had lost its spring. He went more slowly and he sang no more, while sometimes a tear dropped upon the burden; but the tears were few, for there shone in his eyes the light of a firm purpose.

So he went on; and the road seemed to grow more difficult, and the weight he carried had become so great that he no longer heard the light laughter from the Fields of

Pleasure on either hand. He only bent his head in patient endurance, and toiled steadily on.

And at last his arms grew almost accustomed to the burden; and, though it was heavier than ever before, it seemed not so heavy to him, for long bearing had given him strength. And then a voice sounded in his ears — a voice which seemed to come from the burden; and the voice said, "Lay down thy burden, O Child of Man!" And he opened his arms, but nothing fell from them; and, as he marveled, a soft white light spread all about, and in the way before him stood a great calm Presence, and the Man raised his eyes and looked full into the eyes bent upon him. In their depths shone a light surpassing anything the Man had ever known — a light strong enough and tender enough to dry the tears of the Children of Men; and the Man knew that the presence was Peace.

And the Presence spoke: "Know you not that I and thy burden are one? Only through the bearing of that burden could you ever have found me."

The Man stood pondering the words, and, as he looked about him, he was amazed to find that the green flowering meadows had vanished, and on either side of the way stretched out a rocky desert, covered with darkness, and from the darkness came faintly sounds of lamentation; and he questioned the Presence.

"What are these sounds of trouble that come from the darkness?

And the Presence answered: "Those are the voices of the Children of Men who sought to cast aside their burdens, and wandered though the Fields of Pleasure, seeking me and my sisters, Happiness and Content. But in the Fields of Pleasure hath no man ever found us."

And into the heart of the Man there came a great, calm joy, and in his face a radiance which the face of the Youth had never known. The Presence spread its great wings above his head, so that the light of their shining fell upon him; and side by side the Man and Peace went out into the desert, to lift the burdens of the Children of Men. — MABEL A. RUNDELL, in *Christian Register*.

An Emergency Candle

"HERE is an emergency candle," said a thoughtful hostess to a newly-come guest. She pointed to a bracket within easy reach, with candle and match-safe upon it, and went on to explain: "I once heard of a serious complication of affairs in the night because the electric lights would not burn in a sudden emergency, and I put this candle here right away to use in case of need. Remember where it is and that it is always ready, if touching the button does not bring the electric light at once."

Here was the refinement of thoughtfulness characteristic of the hostess, and the text for a bit of a sermon, too. With all our modern appliances and conveniences we are at the mercy of machinery so intricate that it may fail at the critical moment. Better then a farthing candle than a network of useless electric wires. The candle is very old-fashioned, but it does not depend upon dynamo, button nor connected currents. An old-time match will light it, and it is always ready to burn. It is well o have some things that can be depended upon without machinery, and the softened light of the candle with its new-fashioned shades for drawing-room and dining-table will not outshine its old fashion of usefulness.

The emergency candle stands for the old-time, homely virtues, the little pleasant, useful things, the familiar helpfulness, which, quite independent of modern invention, may come to the rescue in the dark when the most elaborate appliances fail for want of connection. Despise not the day nor the night of small things. One may not be as brilliant as an electric light, but a tallow candle even is not to be lightly esteemed in an emergency. No modern machinery is needed to keep kindness and neighborliness within reach. Some of the brightest things of life and love have never been modernized — for which thanks be. There is always a shelf for an emergency candle. — JULIA H. JOHNSTON, in *Interior*.

An Autumn Wind

A wind whence no man knows,
Through the grating weeds it blows;
It comes, it sighs, and goes;
Once it rocked the summer rose.

— JOHN VANCE CHENEY, in *Country Life in America*.

To Each His Work

THE soap-maker and the banker beguiled into attending a Wagner concert, were talking together. The *Christian Register* gives the conversation:

"Every man," said the banker, "wants to do something outside of his own work."

"Yes," answered the soap-maker. "I manufacture good soap, and yet I've always wanted to be a banker."

"You wouldn't be a good one. I am a successful banker, but I always wanted to write a book. And now here's this man Wagner tries his hand at music. Just listen to the stuff. And yet we all know he builds good parlor cars."

Not a Chinaman

WHEN little David A. first arrived in America from China, a kind-hearted physician devoted himself to his entertainment, but wounded the child's feelings by constantly calling him a "Chinaman."

At last the boy could stand it no longer. "I am not a Chinaman, Dr. Willingham," he said.

"Why, of course you are," said the doctor. "Weren't you born in China?"

"I was born in China," David persisted, "but that doesn't make me a Chinaman."

"I wish you'd show me why," said his new friend.

"Dr. Willingham," inquired the little fellow, triumphantly, "if you had been born in a stable, would you have been a horse?" — *Living Church*.

Thanking Uncle Ned

"MY niece Mary was always a well-meaning girl," remarked the old gentleman, "but she would say the wrong thing every time, and she's got a boy who is going to equal her." The old gentleman's eyes twinkled, says the Pittsburg *Bulletin*, as he drew from his pocket-book a small sheet of note paper.

"I sent the boy a toy monkey that plays all kinds of pranks when it's wound up," said he, chuckling. "Sent it to him for his birthday. Now you listen to this letter of thanks I got from him today. He's just eight years old:

"'Deer Uncle Ned, I am delighted with the munkey, thank you. He makes me think of you very often. And whenever mamma winds him up and he begins to jump, mamma and I feel as if we were back at your house where all those toys are, and mamma says, "That's your Uncle Ned all over." Good-bye from your gratefull Hal.'

"I think," said the old gentleman, as he folded up the letter, "that I shall be more careful what I send him for his next birthday."

Unfamiliar Feet

RAILROAD accidents, so fruitful of tragic accidents, are also occasionally productive of bits of humor, although it is not often that the humor finds a place in the newspaper reports of the accident.

One amusing incident is reported by a woman to whose care a young man had been intrusted after he had been badly hurt in a collision. He was unconscious when he was carried to her house, and did not open his eyes or speak for some time.

His first conscious moments were evidently full of bewilderment. He looked all about the room, and finally let his eyes rest upon his bandaged feet. He looked at them long and carefully. A puzzled frown slowly gathered on his face. With a feeble finger he pointed toward the foot of the bed.

"Those are not my feet," he said. "My feet had russet shoes on them." — *Youth's Companion*.

He was Convinced

AN obedient husband up in Franklin County, Maine, was objecting to doing certain work about the house, and he quoted Scripture to his wife, showing that the household duties should properly be assigned to the woman. The good wife replied by reading to her astonished liege 2 Kings 21: 13: "I will wipe out Jerusalem as a man wipeth a dish, wiping it and turning it upside down." That husband has wiped the dishes ever since.

BOYS AND GIRLS

THE AWARDING

ORRA PARKER PHELPS.

THERE was strange excitement among the trees. They rustled and whispered one to another, and, occasionally, a tree taller than the others would lift up its head to see if the sentinels gave signals of any one approaching.

They had been in this excited state since morning, when a bird, dropping from heaven as it finished its morning hymn, had brought them the strange tidings that an angel was coming to visit them.

"Tell us, O aged Oak!" cried the trees, "has this ever been known before?"

But the Oak knew as little about it as any.

As the day drew towards its close, the sentinels on the hills were seen to wave their arms and bow their heads as in reverence. "He is coming!" And all the trees waited breathlessly.

The angel paused on the brow of the hill to make known his mission.

"Know, O trees, that the Lord of the harvest is coming to gather the fruits of your industry, and I am sent to prepare you. As ye have done, or tried to do, your work, shall robes be given you, that ye may be fitted to receive the Master."

As he descended the hill, the trees looked at each other in wonder. What could it mean? New robes? What kind?

But the shadows fell darkly before the angel was ready to clothe the trees. Then, going through the forest, he observed the fruits of their labor and gave

them according to their work. To the Hazel Rods he said:

"Lowly art thou, but thy labor
Has been arduous, none the less,
Many nuts thy branches bearing;
Take this dusky purple dress."

And he gave the Hazels a purple dress trimmed with bits of scarlet and gold.

The Walnuts and Chestnuts received brown and yellow robes with these words:

"Tall trees and stately,
Much fruit and good,
Guard well the forest.
Wardens of the wood."

The slender and graceful Birches, growing in the most inaccessible places, had their reward, as the angel said:

"Hardy Birches, tall and slender,
Pointing upward to the sky,
Beautifying crag and mountain,
Doing duties nearest by,

"Palest amber are your dresses,
Color of the glowing day,
Wear them in the darkest shadows,
Cheer the fainting on their way."

The Hemlocks, Pines, and Fir-trees sighed as the messenger came to them. They had grown in the cold, wild Northland and had not yet brought their fruits to perfection. But he smiled on them, saying:

"For your bravery, O Fir-tree,
For your courage, Pine,
For your breath of health, O Hemlock,
Name of evergreen be thine!"

And they have kept their cheerful green, even whilst the other trees were changing.

As he passed the Oak it shook down a handful of acorns, and, looking up, he said:

"Sturdy Oak, your giant branches
That have sheltered little birds,
Soon shall bear upon the ocean
Precious lives and living words.

"You, the first of all this forest,
Shall be carried far away.
Take this dress of green and garnet,
Live rejoicing while you may."

A group of Poplars quivered as he approached, but he looked kindly on them, saying:

"Quiver, quiver, Aspen, quiver,
Tremble in each leafy bough:
You have grief and sorrow carried,
Its remembrance thrills you now.

"Quiver, quiver, Aspen, quiver,
Start at every breath of breeze,
You much greater pain have carried
Than the other forest trees.

"Quiver, quiver, Aspen, quiver,
Of your wood the Cross was wrought,
On your breast our Priest was nailèd,
Saving thus the souls He sought."

And he crowned the Poplars with pure gold, and clothed them in robes of gold.

The morning was breaking as the angel came to the Maples, but their arms held forth no fruit. The angel looked on them and sighed, but said nothing, for it was the Master's place to reprove, not that of His servant.

It was a glorious array that stood to receive the Master, and as He moved through the long ranks of trees, He smiled, and approved of all they had done, and the rewards given.

He paused at the Maples, and, as they hung their heads sorrowfully, He spoke comforting words to them; then, bending down, He kissed them, and they blushed for very joy.

Ere the early springtide blossoms
Beautified the vale and wood,
Then the Maple's branches barren
Shed in drops their own life-blood;
Then they gave their best in service,
And their Master understood.

Torrington, Conn.

PRISSY AND HER BELL

THE house on the corner had been vacant a long time, and now some new tenants were moving in. Elsie Manning from the sitting-room window of the next house watched the furniture as it was carried in, in hopes to see some sign of a little girl in the family.

"If there is one, there'll be a small chair or a doll-carriage or something," she told her mother; but no such articles appeared, and Elsie was disappointed. She longed for a little next-door neighbor.

The day after the new neighbors came Elsie was attracted to the window by the sound of a bell. She heard it several times; and, finally, she saw a lady on the porch of the corner house with a dinner-bell in her hand. As days went by, the bell-ringing grew to be a regular sound; but nobody could imagine what it was for. Elsie was especially puzzled; and, when her mother went to call on the strangers, she begged her, if possible, to find out about the bell.

When Mrs. Manning returned, Elsie was ready with questions.

"Yes," said her mother, smiling, "the secret is out. The bell is for their cat — Prissy, her name is. They say that, whenever they want her, they go to the door and ring the bell; and she always stays within sound of the bell, and comes as soon as she is called. It is strange, isn't it, that a cat should be so prompt in obedience?"

Elsie said, "Yes," very soberly. She was wondering if her mother was thinking of the many times that she had been called home from Bertha's, or even from play upstairs, and she had lingered for "just a minute longer," until the summons had been forgotten. Only the day before she had missed a pleasant walk with her uncle because she had not started at once when she was called.

The next time that Elsie heard the bell, however, she thought about it again; and, running to the window, she saw the handsome Prissy climb the back fence and scamper across the back yard toward the house and through the door which the cook held open. It was not fear that made her run so promptly.

"I'm not going to let a cat mind better than I do," said Elsie to herself; and the day after, when she heard her father calling her from the library, she ran at once to see what was wanted, although she was right in the midst of a most interesting play. If her father was happily surprised, he said nothing at the time.

Perhaps it would not have been so easy for her always to remember if it had not been for Prissy's reminding bell; but that daily "ding-dong! ding-dong!" never failed to keep the subject in mind, and Elsie came to run so promptly at every summons that Mrs. Manning said, smilingly:

"I think Prissy is a pretty good teacher."

Elsie laughed. "Yes, mamma," she agreed, "I think she is; for I don't know as I should ever have learned to come quick when I was called if it hadn't been for Prissy and her bell."

Elsie did not know that Prissy, like people, had to learn a lesson before she could teach it. She had not lost a walk with her uncle, but the loss was much greater in her opinion. She lost a dinner! —CAROLINE WHEATON, in *Youth's Companion*.

OUR DAISY CHAIN



Daughter of Rev. and Mrs. Jesse L. Rollins

"What! Another minister's child? Must all the little folks in the Daisy Chain belong to ministers?" asks an aggrieved layman's wife. By no means. It has indeed happened that nearly all the photographs sent in have been of children whose fathers or grandfathers are ministers, but no discrimination was intended.

The name of this sweet little girl is Julia Mary Rollins. She was two years old last March, and lives in Wilton, Connecticut, where her papa, who belongs to the New York East Conference, is pastor of the Methodist Episcopal Church. Julia has two brothers and three sisters, all of whom were remarkably good babies; but she has "surpassed them all in obedience, patience, cheerfulness, and general good behavior." A pretty good record for such a little tot, isn't it? Let us hope she will always continue to be a sunbeam in the parsonage home.

THE SUNDAY SCHOOL

REV. W. O. HOLWAY, D. D., U. S. N.

Fourth Quarter Lesson IV

SUNDAY, OCTOBER 26, 1902.

JOSHUA 14 : 5-15.

JOSHUA AND CALEB

I Preliminary

1. GOLDEN TEXT: *He wholly followed the Lord.* — Josh. 14 : 14.

2. DATE: About B. C. 1445, seven years after the last lesson.

3. PLACE: The camp at Gilgal.

4. CONNECTION: The defeat at Ai; the stoning of Achan; the capture of Ai by stratagem, and its destruction; the blessing and curse on Ebel and Gerizim; the trick of the Gibeonites; the battle of Beth-Horon, one of the most important in the history of the world; the conquest of the north; and the conquest of the south.

5. HOME READINGS: *Monday* — Josh. 14 : 5-15. *Tuesday* — Deut. 1 : 19-36. *Wednesday* — Psa. 112. *Thursday* — Psa. 18 : 19-30. *Friday* — Psa. 37 : 1-11. *Saturday* — Psa. 37 : 27-40. *Sunday* — Mark 10 : 23-31.

II Introductory

About seven years had been spent in effecting the conquest of the land. The princes had now assembled at Gilgal to divide it among the tribes. Before the lot was cast, however, the veteran Caleb, who represented the tribe of Judah in this committee on portioning out the conquered territory, attended by the elders of that tribe, approached Joshua, and made a formal demand for Hebron, as a special inheritance promised to him by Moses as a reward for his fidelity. The stout old warrior reminded Joshua that, forty years before, when the ten spies, by their craven report, "made the heart of the people melt," he had "wholly followed" the Lord his God. He was eighty-five years old now, but, thanks to God's blessing, was as strong as when he first set foot upon the soil of Canaan, and as able to lead his tribe to war now as then. He claimed, therefore, no easy lot, no quiet resting-place. He picked out the hardest field. Nothing but the stronghold of the Anakim, none but the formidable giants themselves, would suit his temper. He would drive them out, by God's help; he had been kept alive for that very purpose, he felt. And Joshua "blessed him," and gave him what he desired. Hebron was awarded to him as his special inheritance, and the country round about to the tribe of Judah.

III Expository

5. **They divided the land.** — The words are used anticipatively. They entered upon the preliminary work of dividing it, consulting how it should be done. The actual division was made later on and consumed considerable time. For the boundaries and allotment of the land, see Numbers 34, Joshua 13 : 23. Eleazer, Joshua, and ten princes of the nine and a half tribes had charge of the matter.

The decision was made by lot, not merely to prevent all disputes with reference to their respective possessions, and to remove every ground of discontent and complaint, but also in order that each tribe might cheerfully and thankfully accept the share awarded to it, as the inheritance intended for it by God. "For the casting of lots is not regulated either by the caprice, opinion, or authority of men" (Calvin) (Cambridge Bible).

6. **Then the children of Judah came** (R. V., "drew nigh") **unto Joshua.** — The "then" refers to time, viz., while the tribes were in Gilgal, where the first steps were taken in dividing the land, which was finished at Shiloh (18 : 1). Caleb was selected (Num. 34 : 19) to represent the tribe of Judah in the committee of allotment. "There was still much to do before each tribe could settle in perfect peace. Each family had its farm with an absolute title. It could be alienated for a time, but at the end of every fifty years there was to be a restoration to each family of the family portion. This did not include city property. Thus perpetual poverty was excluded from the family" (Peloubet). **Caleb, the son of Jephunneh** — frequently mentioned in previous lessons, one of the twelve spies who were sent out, and one of the two who brought back a good report of the land and maintained the possibility of its conquest. **The Kenezite** (R. V., "the Kenizzite") — "His younger brother, Othniel, afterwards the first Judge, is also called 'the son of Kenaz' (Joshua 15 : 27). Hence (*a*) some have thought he was a foreigner by birth, descended from the Edomite tribe spoken of in Gen. 15 : 19, a proselyte who had been incorporated into the tribe of Judah (compare Gen. 36 : 15, 42); (*b*) others hold that even if Jephunneh was, on the father's side, descended from this people, on the mother's side he came from Judah, and that this Kenaz probably belonged to the posterity of Judah, of whom nothing further is known" (Cambridge Bible). **Thou knowest.** — Yes, Joshua knew it well. They had been associated more or less from the first. Two such noble spirits would naturally be intimate. Both were conspicuous for "following the Lord wholly." Joshua remembered perfectly the promise made to Caleb (Num. 14 : 24; Deut. 1 : 36).

7. **Forty years old was I** — in the prime of manhood then; in unwasted vigor now; old in years only, though 85. **I brought him word again as it was in mine heart.** — I gave him my opinion about the land courageously, "uncolored by cowardice or faithlessness to Jehovah, or compliance with the people. Caleb's name signifies "according to the heart."

8. **My brethren** — the other spies; "brethren," though they had acted so ill a part. **Made the heart . . . melt** — with fear; not, as we use the word now, with compassion. **I wholly followed the Lord** — literally, "I fulfilled after the Lord;" rendering a full trust and complete obedience. There is no boasting in this language. Caleb is simply quoting Jehovah's own words of commendation (Num. 14 : 24; Deut. 1 : 36). "It is not pride, but simply a tribute of due acknowledgment, to declare what a gracious God has done for us and by us" (Bush).

9. **Moses sware on that day** — voicing God's own oath. There is no record of any promise of a special inheritance to Caleb, only that he should enter the promised land, and that there should be given to him "the land that he hath trodden upon." But this promise was made to him when he took such a stout stand with reference to the Anakim who dwelt in Hebron, and it is highly probable that that particular district was then allotted to him, though no record was made at the time.

10. **The Lord hath kept me alive** not simply his firm constitution and buoyancy of spirit, but "the Lord." A whole generation had fallen at his side, his years had multiplied, but the Lord had kept him alive. **Forty and five years.** — Seven years had therefore passed since the crossing of the Jordan, for thirty-eight of these forty-five years had been spent in the wilderness. These seven years had been devoted to the conquest of the land. **I am . . . fourscore and five years old** — "Hebrew, 'a son of fourscore and five years.' Caleb was now, with the exception of Joshua, not only the oldest man in all Israel, but was twenty years older than any of them; for all that were above twenty when he was forty had died in the wilderness. It was fit, therefore that this phenix of his age should have some particular marks of honor put upon him in the dividing of the land" (Bush).

11. **As strong . . . as in the day that Moses sent me.** — At an age when most men sink beneath the weight of infirmities, he is as ready to encounter the most formidable foes as he had been when his hair was unsilvered. "He had kept the ten commandments which his own ears had heard from Jehovah's voice so well that they had become permanent youth in his blood and bones" (D. Steele). "He mentions this, both to give glory to God, who was the strength as well as length of his days, and also to intimate to Joshua that it would not be throwing away a portion upon a weak old man who was unequal to the task of either taking or retaining it" (Bush). **Both to go out and come in** — either to be taken specifically, to go out to battle and come back with spoils; or, generally, to perform whatever duties may devolve upon me. "So this boasted youthfulness was neither an affectation nor a sentiment" (J. Parker).

12. **Give me this mountain** — the mountainous district around Hebron, the highest point in Southern Palestine, higher even than Jerusalem. It was a beautiful spot in those days, but Caleb did not choose it for its beauty primarily. Hebron was the home of the Anakim. Its conquest meant difficulty, and its defence after conquest would require alertness and courage. The Anakim appear to have been driven out by Joshua, but they had apparently returned and repossessed themselves of their ancient fortress. Caleb longed to plant his standard in the stronghold which the majority of the spies had declared to be impregnable. The exploits of this stout old warrior are told in the next chapter. **If so be that the Lord will be with me** (R. V., "it may be that the Lord will be with me"). — His courage was not senile boasting; it

Scrofula

It is commonly inherited.

Few are entirely free from it.

Pale, weak, puny children are afflicted with it in nine cases out of ten, and many adults suffer from it.

Common indications are bunches in the neck, abscesses, cutaneous eruptions, inflamed eyelids, sore ears, rickets, catarrh, wasting, and general debility.

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Eradicate it, positively and absolutely. This statement is based on the thousands of permanent cures these medicines have wrought.

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Hood's Sarsaparilla promises to cure and keeps the promise.

was that sterling quality which springs from faith.

13-15. **Joshua blessed him** —" bade him God-speed in his warfare, and invoked the help of Jehovah to attend him " (D. Steele). **Gave . . . Hebron** — a formal confirmation of the original gift. His part, therefore, was withdrawn from the lot (see verse 2). **Because he wholly followed the Lord.** — How the sacred writer loves to dwell upon the phrase! **The name of Hebron before was Kirjath-arba** (R. V., " beforetime was Kiriath-arba ") — or, city of Arba. " Hebron would appear to have been the original name of the city, and it was not till after Abraham's stay there that it received the name Kirjath-arba, who was not the founder, but the conqueror of the city, having led thither the tribe of the Anakim to which he belonged. It retained this name till it came into the possession of Caleb, when the Israelites restored the original name, Hebron " (Keil).

Looking at Caleb's history in another light, we may say that the length of his life, his reward in the gift to him of Hebron, and his good name which has been handed down from generation to generation, were all the result of *one day's faithfulness*. Had he joined the faithless spies — nay, had he held his peace and said nothing — he would have died in the wilderness, have never possessed a foot of Canaan, have been as little to us as Shammua, or Igal, or Palti, his comrades in the searching of the land (see Num. 13). In like manner, when a sudden temptation comes upon us — say to fall in with other men's deprecatory remarks on the prospects of a religious life (and this is a common temptation, in various forms, to piously disposed boys and girls) — then let us reflect: This may be the turning-point of my destiny; on my words and acts now may depend the entire course of my future life, yes, and my place in eternity (Stock).

IV Inferential

1. " The hoary head is a crown of glory if it be found in the way of righteousness " (Prov. 16 : 31).

2. If we would secure a healthful and honorable old age, there is no better prescription than to seek the Lord early and follow Him wholly.

3. Godliness produces the noblest type of manliness.

4. The right kind of boasting is to make one's " boast in the Lord."

5. The surest and speediest way to get anything is to deserve it.

6. Glory and reputation are not for the leaders alone, they are also for the followers. There is imperative need of fidelity in subordinate positions.

7. It is well to set a high value on the promises of God.

8. In old age it matters not even if the outward form perish, provided the inner man is " renewed day by day."

9.

" If only we strive to be pure and true,
To each of us there will come an hour
When the tree of life shall burst into flower
And rain at our feet the glorious dower
Of something grander than ever we knew."

10. One of the blessed results of the triumph of the Gospel will be universal peace.

V Illustrative

1. " Add to your faith *manliness*," says Peter — courage to avow and to obey your faith. Most failures in conduct are preceded by failures in courage. To face duty as well as danger requires hardihood of spirit. Now observe the magnificent manliness of Caleb. It gleams through his report as a spy. It comes out in the energy of his old age. And this simple quality in one man was of incalculable service to Israel. We all need this quality, men and women.

" Our doubts are traitors,
And make us lose the good we oft might win
By fearing to attempt."

More manliness would mean less falsehood, less failure, less wretchedness of apprehension, more enterprise and grand success. And godliness begets it. For godliness gives larger thought, greater dignity, scope for grand purposes, consciousness of help laid up in all providential law and processes. By communion with God man attains calmness, wisdom, strength and help. Neither David nor Elijah was less manly, but more so, for being devout. If you would form a list of the kingliest men, you will be surprised how many of the godliest are in it. John Knox and Luther amongst teachers, Cromwell and William the Silent amongst statesmen, Sir Philip Sidney and Henry Havelock among soldiers. We are short of manliness because short of godliness. If religion ever enervates a man, or withers him, it is a superstitious, not the genuine, thing. Nelson said his Methodists were his best sailors. Let the young note this. Godliness does not enfeeble, it enlarges every essential element of manhood (Pulpit Commentary).

2. In the charming little booklet, " Expectation Corner," Adam Slowman was led into the Lord's treasure-houses, and among many other wonders there revealed to him was the " Delayed Blessings Office," where God kept certain things prayed for until the wise time came to send them. " It takes a long time for some pensioners to learn that *delays are not denials*. . . . Ah! there are secrets of love and wisdom in the 'Delayed Blessings Department' which are little dreamed of. Men would pluck their mercies green when the Lord would have them ripe." " Therefore the Lord will wait, that He may be gracious unto you " (Isa. 30 : 18) (Peloubet).



Miss Mary E. Lunn

With September Miss Mary E. Lunn has assumed the duties of the superintendency [of the New York Deaconess Home], to which she was chosen some months ago. For thirteen years, as student, deaconess and superintendent, Miss Lunn has given her best to the deaconess service. Her gift to this work has been a mind clear, well furnished, and carefully disciplined; a heart true to the highest ideals of religion and profoundly sympathetic with the varied needs of humanity; an attractive presence; the power of persuasive speech; and now, after many years of leadership in another city, which most reluctantly has released her, the matured judgment and trained tact of a long experience. Her reception by the members of the Home has been most cordial, and from none has the greeting been more genuine than from the loyal deaconesses who, during the difficult period of transition, have responded to the request of the board of managers for service as *pro tempore* directors of the work. The new Home and the new leadership surely warrant the characterization of this as a new year. — *Christian City*, for September.

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T. J. Scott, Principal.

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OUR BOOK TABLE

New France and New England. By John Fiske. Houghton, Mifflin & Co.: Boston and New York. Price, $1.65.

The public is to be heartily congratulated that Mr. Fiske, before his untimely death, substantially completed what proves to be the concluding volume of his history, or chain of histories, of this country from the "Discovery of America" to the "Adoption of the Constitution." This posthumous work fills the only remaining gap — that between "The Beginnings of New England," together with "The Dutch and Quaker Colonies in America," and "The American Revolution." It has all the well-known charms of the author's graceful style, clear insight, rapid groupings of salient points, and broad philosophic manner. Of the ten chapters the longest — over sixty pages — is on "Witchcraft in Salem Village." He gives a well-studied, judicious account of this strange delusion, largely exonerating Cotton Mather from the unjust aspersions cast upon him in some quarters for his share of it, and denying that it was a case of conscious, deliberate conspiracy on the part of the accusers. He calls it, "on the whole the most gruesome episode in American history." "The Great Awakening" has a full chapter given to it, and it is treated with admirable impartiality. "It certainly did much," says Dr. Fiske, "to heighten and deepen the religious life in New England." "In producing the tenderness of soul in which the nineteenth century so far surpassed the eighteenth, a considerable share must be assigned to the preaching and self-searchings, the prayers and tears, the jubilation and praise of the Great Awakening." But the larger portion of the book is devoted to the conflict for supremacy in America between France and England. The story told with so much fullness of detail by Parkman is here swiftly summarized in a way for which the average reader will be very grateful. Dr. Fiske knew exactly what to put in and what to leave out. The main events are strongly set forth, but it is by no means a mere skeleton that is given us; there is plenty of living flesh and blood, and the history has the charm of a novel. From Cartier to Montcalm we see the procession of great Frenchmen vainly struggling to win this land for France; and the equally valiant men who opposed them on the English side in the strife for empire, down to Pitt and Wolfe, stand out distinctly. No better set of books can be put into the hands of youth than Fiske's histories.

Eternalism: A Theory of Infinite Justice. By Orlando J. Smith. Houghton, Mifflin & Co.: Boston and New York. Price, $1.25.

By "eternalism" the author means that "life has neither beginning nor end;" that "there is no creation and no annihilation, the essential properties of all things being uncreatable and indestructible; birth and death, growth and decay are transformations; the soul of the individual, which is the essence of the individual, is uncreatable and indestructible, pre-existent and after-existent, immortal and eternal." He repudiates "the doctrine of one Supreme Intelligence or Personality" as necessarily including Fatalism. Creativeism, the theory of the creation of the soul of man, he says, is an assumption which explains nothing and confuses everybody, is an irrational theory and an immoral theory, robbing man of freedom and even of his reasoning powers. The soul of man, then, according to Mr. Smith, is from everlasting to everlasting, even as his body, in some form, is; and passes, presumably, through an endless round of births and deaths, unless in the case of such as may, by long, persistent right living, earn complete conscious immortality. But in this limitless succession of pre-existences, or transmigrations, there is, in ordinary cases at least, not the faintest recollection of the past going over to the next stage. Wicked parents "attract" from the vasty deep wicked children, and good parents attract good children. To explain the fact that good people sometimes have bad children, and the reverse, the author suggests that the same people when in an evil mood may attract a soul that is in harmony with the evil in their natures, and at another time when in a good mood attract one that is in harmony with their good qualities.

The effort, of course, is to find some theory that will adequately explain the present life — account for its inequalities and seeming injustices. That there is much in the world difficult or impossible to account for, on the accepted orthodox theory, we should be the last to deny; but we are far from convinced that eternalism, when all its implications are taken into account, affords us any real relief, or is, on the whole, preferable to what we find taught in the Scriptures. We totally deny, what is asserted (not proved) on almost every page of this book, that Creativeism means Fatalism, makes God directly responsible for all sin. We believe, on the contrary, that man is responsible for his character and knows quite well when he does wrong; that he has power to do the opposite, and that he will be judged according to his endowments, opportunities and difficulties. The theory of pre-existence is by no means a new one, but it has thus far failed to secure much adhesion from Christian thinkers; and this latest version of it, in our opinion, will fare like its predecessors, deservedly. We find no hint that Christ favored it, though it was evidently known to Him; nor do we feel any drawings toward this form of Buddhism, whose career in the East has not been such as to commend it to the West.

William Butler: The Founder of Two Missions. By Clementina Butler. Eaton & Mains: New York. Price, $1; by mail, $1.13. Order of Miss Clementina Butler, Newton Centre, Mass.

This volume of nearly 250 pages, profusely illustrated, presents in most interesting and discriminating style the remarkable life-work of Dr. William Butler. The author, who knew so much by observation and experience of her distinguished father's missionary work, was particularly well qualified to prepare this biography. She has done her work in a way to merit the grateful appreciation of the church at large. We heartily adopt the closing words of Bishop McCabe's brief but fitting introduction: "Let this book find its way into every Christian home and into every Sabbath-school. A life so great as this belongs not to any one denomination, but to all of God's people of every name in the world." Bishop Vincent, on learning the book was in course of publication, wrote Miss Butler: "I am glad to learn that your story of your noble father's life is already in the press. You do well to write it. The cause of missions and the cause of the higher life will be advanced by the reading. He was a man of rare natural endowments. The spirit of obedience was in him, and that made it possible for the Lord to lead and inspire and use him. The spirit of obedience fitted him to command men. The man who follows God's call is the only man qualified to call and superintend others. To lead men, one must be led of the Lord. That explains the chief factor in your honored father's career. And what gifts he had! Clear vision, intense earnestness, unfailing courage, unbounding love, heroic faith, and rare power of public utterance. He was as pure as he was eloquent, and had the simplicity of a child. The stream from the mountains was clear as crystal. That was your father. And he is not dead. Such men cannot die. And I am glad the good Spirit has called you to make your dear father's immortality effective by the record your filial affection is making of the qualities he possessed, the forces that swayed him, the deeds he wrought, and the words he spoke and wrote. The book will be more than good, and it will do no end of good."

The Ship of Dreams. A Novel. By Louise Forsslund. Harper & Brothers: New York. Price, $1.50.

The heroine, Imogene Oakes, who dreams the dreams with which the ship is laden, is a very interesting character, and the reader is pleased to find that, after a proper amount of trouble — for the course of true love must never run entirely smooth — her ship comes home. Most of the other personages in the story are not particularly attractive, and the plot strikes us as hardly natural. The moral is good, however, the chief criminal meeting with severe retribution — more severe than is at all customary in real life. This would be our chief criticism on the book, that the workmanship is crude, the situations forced rather than evolving themselves by inevitable law, and the characters, in the main, drawn with a burnt stick, so to speak, instead of with a fine brush. The interest is well maintained to the close, and some features of primitive life on the remote shores of Long Island (where the scene is laid) are strikingly presented.

The Admiral's Aid: A Story of Life in the New Navy. By H. H. Clark, U. S. N. Illustrated. Lothrop Publishing Co.: Boston. Price, $1.

Chaplain Clark writes from a large and varied experience. It has been his good fortune to be intimately associated with both officers and enlisted men, in the old Navy as well as the new, and he brings to his task, therefore, a personal knowledge not to be acquired under any other conditions. Combined with this knowledge he possesses a keen alertness in discriminating what is peculiar and interesting in the phases of ship life, and remarkable skill in depicting them. No one can read his book without seeing, also, that he has come in contact with certain characters who have a wide reputation for their individuality or originality; for such persons, for example, as Lieut. Sprowls, sailor-man Spines, and

Grateful for Food

Lived Seven Weeks on Milk

"Three years ago this month I was a great sufferer with stomach trouble," writes Mrs. William Leigh, of Prairie du Sac, Wis. "I had to give up eating meat, potatoes and sweets, and lived simply on bread and tea; finally, that too had to be given up. I got so weak I could not work, and I took nothing into my stomach for seven weeks but milk. I had tried three doctors, and all for no purpose; the last doctor advised me to stop all medicine. I had to, anyway. I was so weak I was prostrate in bed.

"A friend advised me to try Grape-Nuts, but I was afraid to when a teaspoonful of milk brought tears to my eyes, my stomach was so raw. But I tried one teaspoonful a day of the Grape-Nuts for one week, and finding it agreed with me, increased the quantity. In two weeks I could walk out to the kitchen; in four weeks I walked half a block, and today I do my own light housekeeping.

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mess attendant Bias, were surely never invented. Without being sensational, the book teems with stirring adventure and humorous incident. The hero leaps overboard in the Gulf Stream, at the tail-end of a cyclone, to rescue a drowning apprentice; he is nearly asphyxiated crawling through the ship's bottom to detect possible rust in the water-tight compartments; he thrashes a jealous superior after enduring insult till patience ceased to be a virtue. Ship inspection by the commanding officer, target practice at sea, the chaffing of the steerage, the rescue of a turret "adrift" in a gale, squadron manœuvres, intercourse with foreign officers — these and numberless other details combine to make these pages in a high degree valuable to the millions, young and old, whose curiosity concerning life in the new Navy seeks truthful gratification. A charming love story pervades and culminates in this book, which, we hope, will not be the last from the author's pen.

Magazines

— "Protestant Education in Latin America," by Horace M. Lane, is one of the leading articles in the *Missionary Review* for October. Among the others worthy of special note are: "An Appeal for Hadramaut, Arabia," Samuel M. Zwemer; "Retrogade Movements in Missions," Arthur T. Pierson; "The Revival of Islam," Edward Sell; "An Awakening in Central Africa," Donald Fraser; "Tsao Han Kin: A Christian Chinese," Joseph S. Adams. (Funk & Wagnalls Co.: New York and London.)

— The *Homiletic Review* for October is up to its usual high standard in quality and variety of contents. The first article in the Review section is on "The Education of Christ," a summary of the Murtle lecture on that subject in the University of Aberdeen, on Feb. 2, by Dr. William M. Ramsay. Dr. William W. McLane, who is giving a series of papers on "The Salvation of Society," appears in this number with one on "The Social Aspect of Sin." Among the representative sermons is one by E. Walpole Warren, D. D., of New York, entitled, "Unfaithful Stewardship," which should be read attentively by every man who devotes himself to preaching. "The Defect of Modern Preaching — Who is at Fault?" by J. W. Buckham, is meritorious. (Funk & Wagnalls Co.: New York and London.)

— *Photo Era* for October is a superb issue, opening with a very interesting paper by the editor, Mr. Thomas Harrison Cummings, upon "The Pictorial Method in Photography," which is accompanied by a number of reproductions of some of the recent exquisite work of Mr. Herman Schervee, of Worcester. The frontispiece is a picture, taken by Mr. Schervee, of President Roosevelt and Senator Hoar with his wife and grandchildren. Other features of interest include: "The Mounting of Black and White Prints," by F. R. Fraprie; "The Yellow Anactoria," R. V. Risley; "Dies for Photographic Mounts," P. W. Berks; "Amateur Photography for Profit," Oscar Von Engeln. (Photo Era Publishing Co.: 170 Summer St., Boston.)

— A well-printed portrait of Rudolf Virchow appears as the frontispiece in the *Popular Science Monthly* for October. The papers of this number are well selected, and deal with phases of scientific development that are of interest to the general public. Among them are: "A Study in Plant Adaptation," Prof. J. W. Toumey; "The American Origin of Agriculture," O. F. Cook; "Mental and Moral Heredity in Royalty (III): Evidence from the Romanhofs in Russia down to Peter III.," by Frederick Adams Woods, M. D., of Harvard University; "The Competition of the United States with the United Kingdom," Dr. John Waddell; and "Origin of the Fins of Fishes," President David Starr Jordan. (Science Press: New York.)

— In the *World's Work* for October there is a most interesting article by M. G. Cunniff on "Labor Union Restriction of Industry," fully illustrated from photographs. It is exceedingly timely in view of the struggle that is in progress between labor organizations and capitalists. "Americans in the Raw," by Edward Lowry, dealing with the immigrants who are continually entering the United States, is also noteworthy. "A Day's Work in a New York Public School," by William McAndrew, principal of the Girls' Technical High School, New York, gives fascinating glimpses of the educational system of the metropolis. Franklin Matchews is the author of a paper of rare interest entitled, "The Organized Conscience of the Rich," which deals with the many-sided activity of the New York Chamber of Commerce. Lawrence Perry tells about "Ocean Steamers;" Rev. John McDowell describes the "Life of a Coal Miner;" and Chalmers Roberts writes on "The Foreign Flattery of Americans." The "March of Events," is, as usual, well written and up to date. (Doubleday, Page & Co.: New York.)

— "Russia," by Herbert H. D. Pierce, is one of the striking topics treated in the *Atlantic Monthly* for October. The author deals with the civil, commercial, social and religious aspects of Russian life most entertainingly. Edward Atkinson writes an incisive and illuminating paper on "Commercialism," which should be read by the mistaken people who seem to think that greed and commerce are inseparably united. Another paper that should be read conjointly with "Commercialism" is "Democracy and the Church," by Vida D. Scudder, who very sensibly discusses the proposition that the church — meaning all forms of organized religion that acknowledge Christ as the Master of men — is as yet inadequately conformed to a democratic type. Emily V. Mason gives Part II of "Memories of a Hospital Matron." "Moral Hesitations of Novelists," by Edith Baker Brown, is well worth reading. (Houghton, Mifflin & Co.: Boston.)

— "The Newspaper Woman of Today," by Kate Masterson, is one of the many well-writen and timely articles in the *Era* for October. She is very frank in describing the disagreeable aspects of the profession, but at the same time gives hints for achieving success that will be quickly taken by the ambitious young woman who possesses the requisite native talent and is determined to win a place in newspaper work. A sketch that will be read with considerable interest is "The Eighth Page," by William Alfred Thomson. "Equal Suffrage in Colorado" is treated by Helen Marsh Wixson; and Katharine Sumner writes of "Winter in the Rocky Mountains." Readers of Marie Corelli's novels will relish the racy article on, "Why We have No Marie Corellis," by William S. Walsh. (Henry T. Coates & Co.: Philadelphia.)

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Washington Letter

[Continued from Page 1325.]

ed it abolished or approves now that it is abolished. Nor does the fact that the editor of the *Western* hears among his acquaintances approval of the action of the General Conference prove that the act was good, any more than the interviews reported in ZION'S HERALD by "Reporter," on Sept. 3, prove the opinions therein expressed to be the general thought of the church. At first glance those interviews would give the impression that ZION'S HERALD and your humble servant were standing alone in the opinion on the removal of the time limit. "Reporter" gives the opinions of ten persons on various questions, one being the "time limit." Did you notice who these ten persons were? "Reporter" acknowledges that the opinions of a few of them were known before he interviewed them. Of the number, four are pastors; one is "a keen observer and individual thinker, an accomplished scholar and teacher in a place of of commanding influence in the Middle West;" one a church official, described as "a hard-headed, business-like preacher, attending to certain important business interests of our Methodism," a former presiding elder and delegate to the General Conference (methinks I know that gentleman); one a New England preacher with experience as pastor, presiding elder and delegate to the General Conference (his present position in life is not defined); one a college president; one a well-known theological school professor; one "an able lawyer in the East." Of the four pastors, one "has served our strongest churches East and West," and "now preaches in a very influential and benevolent church in the Middle West." One is now filling a "leading pulpit in the New England Conference;" another is in "one of our most conspicuous pulpits in New York;" another is a "representative Philadelphia pastor." The New England Conference pastor, presumably out of respect to his neighbor, the editor of ZION'S HERALD, expressed no opinion on the time limit (or was it because his opinion would have marred the beautiful unity of sentiment?). The fact that five of the nine who expressed an opinion on the time limit are on the Atlantic seaboard will not please the editor of the *Western Christian Advocate*.

We would like "Reporter," or some one else with the ability to draw out sincere opinions, to interview a few representative laymen in the backwoods, hard-worked, self-sacrificing, poorly-paid circuit-riders, the unheralded, modest men who are the bone and sinew of the church. When will we begin to learn that the men in prominent places in social, political and ecclesiastical life do not always know the heart of Methodism, because they live too far therefrom?

Yes, "Reporter," gives us the opinions of nine men, three of them pastors, and one of them a layman. What a stupendous array! The (1) accomplished scholar and teacher, (2) the college president, (3) the theological professor, and (4) the church official (especially the latter), deserve the gratitude of the rank and file of the clergy and laity for their unanimous opinion that the removal of the time limit was a good thing, and any attempt to go back to it would be disastrous. Read the opinions of these distinguished gentlemen on the other questions, especially the consolidation of the benevolent societies and the number of new bishops to be elected in 1904, and the honest citizen will be perfectly satisfied that "Reporter" is innocent enough to take on wings when he states that "they have been frank and sincere in their answers without any alloy of personal ambitions and political trimming."

We have contended that there was no demand for the removal of the time limit on the part of the church. By the church I do not mean a few prominent, distinguished, able, influential, conspicuous men, whether "star preachers," church officials, college presidents and professors, or rich laymen. I can match these nine interviews with several times nine men who have strongly condemned the removal of the time limit and advocate the return to the old law. More than that, one of the most distinguished, able and influential Bishops of the Methodist Episcopal Church this summer was heard to express his belief that the church would be better off if it should return to the three-year rule!

We commend the spirit of fairness manifested by the editor of the *Central Christian Advocate*, who has gone to a great amount of trouble to find out what is the sentiment of the church on the question. He interrogated the presiding elders of the church, and in the Sept. 10 issue of his paper gives the replies he received, and at the same time a fair and temperate editorial on the situation as he sees it. The 306 replies published are not as unanimous as the interviews of "Reporter," nor as sweeping as the assertions of the *Western*. Of the 306 replies, "122 are decidedly in favor of a time limit more or less modified; 120 are not in favor of restoration; 64 believe more or less earnestly that on the whole the church should await further experiment with the present situation."

It may be that the present law has not had a sufficient time for trial. Many persons, however, still believe that the limit never should have been removed, or, if removed, not until time had been taken to discover the wish of the membership and ministry of the church. It would have been wiser to take four years to discover the wish of the church, than to thrust a doubtful law on the church, and then ask us what we think of it. It is safer not to enact a bad law than to be compelled to repeal one.



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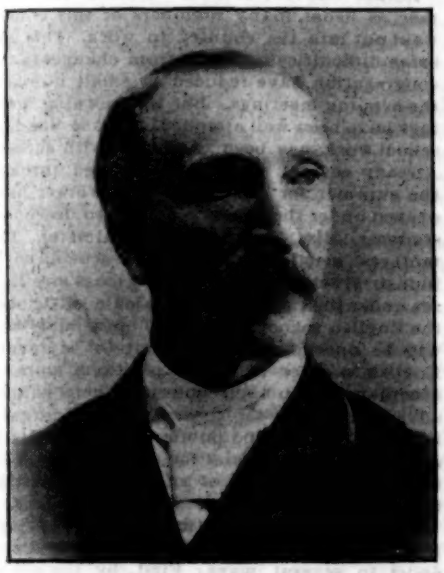
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Reopening at Chelsea West Hill

Sept. 30 was a red-letter day for our people here. For a long time they had been looking forward to this time, and now when it was at hand every one reported at the West Hill meeting-house. Sixty-nine years ago the people of this farming community (there is no village within four miles) organized a church and erected a substantial building. In 1866 repairs were made on the outside, but the inside remained about as it was, save that the high pulpit had been brought down about half way from its giddy height, but still remained some five or six feet from the floor. The people of this vicinity and others who have gone from here seem to have an unusually warm place in their hearts for this particular house of God, and so some time since began planning to repair the house. There are no rich men in the community, but nearly every one gave willingly and generously. About all now left of the old house is the frame, for outside and inside are evidences of the recent presence of the workmen. New foundations and new paint on the outside, and the removal of a long row of dilapidated horsesheds, with regrading about the building, greet the eye as one approaches. Inside, everything is changed. The main room is made smaller by extending the partition in front of



REV. W. E. ALLEN

the old choir loft to the ceiling, and by setting a new partition in the rear, cutting off enough space for two good rooms for kitchen and for social meetings. Yet the main room is still of ample size. The pulpit, with a place for the organ and choir, is changed to face the main entrance; the walls as far as the arch are sheathed in hard pine; overhead the room is plastered; new stoves, new pews, a new carpet and a new pulpit set are seen. In these improvements $15,000 have been judiciously spent. Nearly or quite $1,000 have been paid by the few people who wors 1p here, all giving generously and some prodigally to the work. The committee report that thus far there has not been a dollar pledged which has not been paid, and there is no debt. They are to be congratulated.

The reopening services began with an historical sketch by Dr. A. L. Cooper. Of the 48 preachers who have served the charge, he has known all but five. A strong body of Christians has been raised here. In a notable revival, in which between twenty and thirty sought and found the Lord, was Francis D. Hemenway, so well known to Western Methodism as teacher and preacher. Rev. Almon Shephard, a Free Baptist pastor of West Corinth, ninety-two years old, still in the active work and within two years installed pastor of his present charge, was present and gave personal recollections of men and scenes of the long ago. The ladies provided a bountiful dinner for the people present, over 200 being there by actual count. After dinner a letter from Mr. Bixby, a former West Hill boy, was read, rehearsing the early days as they impressed a boy; a solo was rendered by Walter Goss, and the presiding elder preached. The dedicatory prayer was offered by Rev. Mr. Eastman, former Congregational pastor at Chelsea. The exercises were brought to a close by singing a very appropriate hymn composed for the occasion by the venerable Rev. J. A. Sherburn, of Barre, a former pastor. People were present from as far away as Boston, while the surrounding towns were well represented by those who had gone away, but were glad of this excuse to come back again. The successful consummation of this work is due to three things, under God: First, the people present and absent have a real reverence and love for the "West Hill Meeting-house," and, not depending on any catchpenny schemes, gave generously; second, those having the work in hand have not been recreant to their trust; third, and not the least, the pastor, Rev. W. E. Allen, now serving his seventh year among this people, has been faithful in labors, tactful and persistent. Much credit is due Mr. Allen for the successful completion of the undertaking.

W. M. N.

Maine Wesleyan Seminary and Woman's College

It is customary to acquaint the Methodist public with the results of the official visits of the Conference visitors to our schools and colleges. It was my privilege, acting in such capacity, to recently spend a week on Kent's Hill, where I had an excellent opportunity to see our Wesleyan Seminary in its regular process of instruction. Too much cannot be said in commendation of the beautiful site and the convenient and comfortable physical appointments of this institution.

Sampson Hall, which houses most of the students, is also the home of the steward and matron of the Seminary, Mr. and Mrs. L. H. McKenney, who preside over the temporal comforts of the school family with gracious hospitality. The unmarried members of the faculty also have their rooms in this hall. Miss Davis is preceptress and professor of modern languages. These officers and the students working together succeed admirably in conserving and promoting such a spirit and deportment as would obtain in a well-regulated Christian home.

Ricker Hall contains the conservatory of music, under the able management of Professor Morse, assisted by members of his family. This family forms a combination of musical talent of which any institution might be justly proud. The art department is also in this hall. The study of art is very popular with the students. There is so much in the pictures which nature presents from this choice viewpoint to awaken the love for the beautiful. The students on Kent's Hill in the springtime or autumn instinctively reach for the artist's materials. Miss Devine, the new head of this department, comes to her delightful work well equipped.

The new president, Dr. W. F. Berry, was once a student in this school, as was also his estimable wife. They have a peculiar interest in their work. Dr. Berry is a graduate of Wesleyan University. He has been one of the leading ministers of the Maine Conference for a number of years. For the past three years he has been secretary of the Christian Civic League of Maine, in which office he has done grand service in arousing public sentiment to the point of achieving much in moral reform. He has entered upon his new duties with the confidence of trustees, faculty, students and patrons. Already the school has felt the impulse of his wise administration. A large increase in attendance is one of the encouraging features. There are enrolled this term 160 students.

Prof. Trefethen, who has been connected with the Seminary for many years and is now vice-president, is perfectly at home in the class-room. He is a thorough student, and has no place in his plans or methods for superficial work. Prof. Newton teaches the physical sciences. He is furnished with a well-equipped laboratory. The experiments conducted in this department are the more significant because the students are given specific problems to solve. They are taught to be as exact as possible. The new professor of English, Mr. Arthur Wakefield, comes to his work with enthusiasm. He is a Brown University man, having had several years' experience in teaching since his graduation. He is doing thorough, conscientious work, which is greatly appreciated by the students. Prof. Oliver teaches Latin and manages to combine translation, composition, construction and derivation in such a way as to save the young student from the depressing feeling that the study of Latin has no *practical* value. The subject of mathematics is under the care of Prof. A. C. Russell, to whom teaching is second nature. He comes of a family of teachers. Students drilled by him ought to find ready entrance into college courses. Prof. Peacock conducts the commercial department, where the students are given excellent advantages in the pursuit of a thorough business course. Miss Piper, trained in the Emerson School of Oratory, is doing most satisfactory work in the courses of oratory and physical culture. The art of expression receives faithful attention in this school.

My favorable impressions were by no means confined to the teaching force. The teachers are to be congratulated upon the strong, clear-eyed, industrious body of students whom it must be a joy to teach. The dissipating functions of city life do not sap their vitality and rob them of their golden study hours. Their social instincts, however, are not ignored. Abundant opportunity is afforded for the ministry of music, recreation and congenial companionship. Altogether Kent's Hill presents a most inviting "open door" for the youth seeking a first-class fitting school or a few years' drill in the refining courses of moral and intellectual instruction. It is earnestly hoped that the Methodists especially within the patronizing territory will appreciate their rich possession in this well-equipped institution, and heartily co-operate with the trustees and faculty in filling its halls with eager students.

W. S. BOVARD.

—Remember that charity thinketh no evil, much less repeats it. There are two good rules which ought to be written on every heart—never believe anything bad about anybody unless you positively know it is true; never tell even that unless you feel that it is absolutely necessary and that God is listening while you tell it. — *Henry Van Dyke.*

COFFEE VISE

Holds Fast Until You Get a Knock-down

"I had used coffee moderately up to six years ago," writes a lady from Piney Creek, Md., "when I was seized with an attack of nervous prostration, and was forbidden coffee by my physician. I was constantly under treatment for nearly three years. After my recovery I once took a cup of coffee, and it made me so sick I did not want any more.

"After the nervous prostration my stomach was very weak, so that I had to be careful with my appetite. As soon as I would eat certain things, I would have an attack of stomach trouble sometimes lasting several weeks, so when I was attacked by erysipelas two years ago, my stomach was immediately out of order.

"I kept getting worse until nothing would stay on my stomach, not even rice-water or milk, and I was so weak I had to be fed with a spoon. I had a craving for something like coffee, but that was impossible, so father went to town and got some Postum Food Coffee, and when he asked the doctor if I might have it, he quickly answered, 'Yes.' Mother made it exactly as directed, and brought me part of a cup and it was delicious, satisfied every craving, and, best of all, stayed on my stomach without distress, giving comfort instead. For several days I lived on Postum, gradually increasing the amount I took until I could take a cupful. Then I began to take solid food with it, and so got well and strong again. I now use it constantly, and am entirely free from any stomach trouble. Father and mother both use it. Coffee made mother nervous and disagreed with her stomach so that she would taste it for hours after drinking. Father had stomach trouble for five or six years, and used to be deprived of various articles of food on account of it. Now he can eat anything since he quit coffee and uses Postum. Father says that it is better than Mocha or Java." Name given by Postum Co., Battle Creek, Mich.

THE CONFERENCES

NEW ENGLAND CONFERENCE

Boston District

REOPENING AT ALLSTON

During the past summer extensive repairs and improvements have been made upon the Allston Methodist Episcopal edifice. The outside of the building has been painted, and one side of the roof shingled. The auditorium has been newly painted and frescoed, while the pulpit platform, which was very small, has been enlarged. In the vestry a new maple floor has been laid, the walls have been painted, the ceiling has been whitened, and the old settees have been replaced by chairs. The ladies' parlor has also been made more attractive, and the sanitary arrangements of the building have been greatly improved. The efficient committee having charge of the improvements consisted of Messrs. F. A. Norcross, A. E. Dennis, and C. L. Whidden.

The reopening services were held on Sunday, Sept. 14, and were largely attended, while the floral decorations were unusually attractive. In the morning Presiding Elder W. T. Perrin, and in the evening Rev. G. S. Butters, preached to the delight and profit of the people.

In connection with the reopening of the church the 30th anniversary of the organization of the Allston Methodist Episcopal Society was observed. This celebration took place on Wednesday evening, Sept. 17, and consisted of a supper and social reunion. After the very fine supper served by the ladies of the church, brief addresses were made by Revs. Dr. Perrin, Jesse Wagner, William Full, J. B. Gould, and Mrs. Katharine Lente Stevenson, president of the Massachusetts W. C. T. U., former pastors. Congratulatory remarks were then made by the local pastors. Rev. Dr. J. W. Cowan, of the *Christian Endeavor World*, and Rev. James Munroe, evangelist, were also present and spoke. Music was furnished by an orchestra led by Mr. J. S. Paine. Among the large number present were several of the original members of the church.

On Sunday morning, Sept. 21, the first communion service in the renovated auditorium took place. Beside the celebration of the Lord's Supper 1 new member was received by letter, 8 were received into full membership from probation and 1 on probation, and 4 adults were baptized by the pastor, Rev. J. H. Waterhouse.

REOPENING OF ST. JOHN'S, SOUTH BOSTON

For many years the stranger entering the doors of St. John's Church, if observing, and at all sensitive to his surroundings, has been unpleasantly impressed. Dingy walls, cracked and broken plaster, windows out of repair, the finest window in the church obscured by the organ planted in the gallery at the rear of the auditorium, all seemed suggestive of poor taste or lack of thrift. By the splendid leadership and generous giving of Mr. A. M. Williams, backed by the hearty co-operation of the men of the church, all these forbidding conditions have been changed. St. John's is now one of the most attractive churches in this part of the city. A very tasteful choir gallery has been built at the left of the pulpit and the organ thoroughly rebuilt and placed there, with an electric motor to operate the bellows. A complete system of electric lighting supplants the ugly old gas fixtures. The walls have been neatly frescoed and all the woodwork cleaned and varnished. Every light of glass in the colored windows has been re-set, and the sashes re-fitted with cords and weather-strips so that they are tighter and better than when new. New windows of silver-ripple glass in artistic design have been placed in all the vestries. New toilet arrangements and improved kitchen equipment, with many other minor improvements, have been made at a cost of nearly $4,000. Nearly $3,000 of this amount was raised by subscription early last winter.

The first in the series of re-opening services on Oct. 5 was a communion service, with reception of members, conducted by the pastor, Rev. George Skene, D. D. Though the morning was dark and threatening, the attendance was large and the service deeply impressive. The congregation was thrilled as the organist and *every member* of the large chorus walked reverently to the altar and knelt together to receive the communion. The altar was completely filled with these young people.

In the evening, in spite of a pouring rain, a large congregation gathered to hear Rev. Charles A. Dinsmore, of the Phillips Congregational Church, who preached an admirable sermon on "The church of the living God, the pillar and ground of the truth" (1 Tim. 3:15). After what was seen of the choir in the morning the people were prepared to enjoy the music of the evening. Mendelssohn's "How lovely are the messengers," from St. Paul, and Gounod's "Gallia" were beautifully rendered.

On Tuesday evening Rev. Franklin Hamilton preached an inspiring sermon on Methodism, using as his text Acts 24:14: "After the way which they call heresy, so worship I the God of my fathers." The sermon was full of information and hopeful suggestion.

On Wednesday night a banquet called together two hundred members and friends of the church, and a most delightful occasion it was. Several of the former pastors and their wives were present and addresses were given by Rev. Drs. L. B. Bates Joseph H. Mansfield, and W. T. Perrin, Mr. A. M. Williams, and Rev. Charles A. Dinsmore, of the Phillips Congregational Church.

On Thursday evening the music was furnished by a large boy choir from East Boston in charge of Mr. H. C. Peabody, a former organist of St. John's. The anthems were greatly enjoyed by the large congregation gathered to hear Rev. Dr. Louis Albert Banks, a former popular pastor. Dr. Banks preached eloquently on the dignity and necessity of Christian service. His text was, "Whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant" (Matt. 20:26, 27).

The last of these special services was held on Friday evening, when Dr. W. T. Perrin was the preacher. His text was Acts 1:8: "Ye shall receive power, after that the Holy Ghost is come upon you." The sermon was an earnest appeal to the people to seek fitness for the Master's use. An altar service was held after the preaching, and many of the people presented themselves as seekers after the enduement of power.

Baker Memorial Church, Dorchester. — Rally Day was delightfully observed, Oct. 12. The church was beautifully decorated with brilliant flowers, autumn branches and evergreens by Mr. and Mrs. F. H. Richmond. In the morning Dr. J. M. Leonard, the pastor, preached an impressive sermon especially for parents and teachers. At twelve, the Bible School rally was held. The chorus singing by the school, under Mr. Horace E. Swift, and the rendering of special music under the direction of Dr. H. W. Knight, choir-master and organist, were excellent. The exercises by the primary department, Mrs. C. R. Fuller, superintendent, were very interesting, and closed with the presentation of promotion diplomas. The report of the Home Department, Mrs. J. M. Leonard, superintendent, showed the present membership to be fifty — a very large increase. At the roll-call each teacher responded, giving the number enrolled, the number present, and the amount of the collection. The reports showed that, in spite of the threatening weather, nearly 300 were present. Every one wore a ribbon badge suitably inscribed for the day. These badges entitled the wearers to reserved seats at the evening service, when Rev. L. W. Adams lectured on the "Life of Christ in Picture, Song, and Story," beautifully illustrated by the stereopticon. Superintendent Charles R. Fuller is to be congratulated on having such a successful Rally Day. The Epworth League has entered upon the year's work with new officers and new life. Its pledged membership is over one hundred. Wednesday evening, Oct. 15, sixteen young ladies from the Allston Methodist Church will give a Japanese Drill. Next Sunday morning, Miss Shibati, a native of Japan, will appear in Japanese costume and tell her Christian experience.

South Boston. — The people of St. John's Church were highly favored by a visit of an old friend of their pastor on Sunday evening, Oct. 12. Rev. Dr. B. T. Vincent preached an eloquent and practical sermon, using as his text Psalm 100. The people were delighted.

Southbridge. — Rally day services were held Sept. 28. At Sunday-school 172 were present. The program prepared by the Sunday School Union gave great satisfaction. The collections for the Union were good. At the evening services Captain Richmond P. Hobson, U. S. N., was the speaker. His theme was, "The Message of the Sea to the Land." The audience, which completely filled the auditorium, was greatly pleased and profited by the oration, which showed him to be a brainy as well as a brave Christian man. The ladies of this charge have fitted the parsonage with gas range and radiators, so that the pastor and family, if need be, can be independent of the coal famine. This church owns one of the very best parsonages in the Conference. Harmony prevails, and the spiritual outlook for the fall and winter is good.

Italian Church, Boston. — During the summer, as usual, many members of this church went out into the country to work. This and some difficulties resulting from changes in the congregation have reduced to small numbers the evening meetings. But the morning meetings have been well attended, and the Sunday-school work has been carried on with success. Already several departments closed through the summer for lack of a lady worker have opened under the supervision of two deaconess students, Miss Fisk and Miss Palmeter. The mothers' meeting, girls' sewing school, boys' industrial school, and children's mass meetings are under their charge. The middle of October the English school for Italian men and boys will be opened. They all need to be taught English in order to obtain positions more in accordance with their powers. There will be advanced classes for those who have already been educated in the public schools in Italy, and also primary classes for others who will be taught the rudiments of knowledge as well as the English language.

In order that these institutions be kept up, help must be given. Those interested may assist in several ways: First, by the gift of second-hand clothing. Ever since the mission was founded the various benevolent departments have been sustained by the donation or sale of such articles. But little in this line has been received during the summer, and the shelves of the supply closet

Makes Old Things New

A remarkable product has been discovered recently, called Liquid Veneer, for renewing almost anything that has a polished, varnished, or enameled surface, and giving it that rich, brilliant appearance of newness so desirable. Every reader of ZION'S HERALD is entitled to a free sample bottle of it, and by writing the manufacturers and mentioning this paper, a bottle will be mailed, prepaid and free of charge. Write at once to Buffalo Specialty Mfg. Co., Buffalo, N. Y., the sole manufacturers of Liquid Veneer.



Say you saw it in ZION'S HERALD.

look very bare. The cold weather is close at hand, and large quantities of cast-off clothing are needed. Materials for the girls' sewing school — print, toweling, cotton cloth, parts of dresses from which they may make themselves warm skirts — are also needed. Both the girls' sewing school and the mothers' meeting need a sewing machine. Has not some one an unused machine that may be placed at their disposal?

In another and most important way you can help. Volunteer workers in all these departments are needed — volunteers who can be depended upon for regular service. For all who volunteer their services regularly, the pastor, Rev. Salvatore Musso, will open a free school of Italian, teaching all regular workers who desire, the Italian language. The names of volunteers must be handed in before Oct. 25. All gifts and subscriptions will be gladly received at the office, 287 Hanover Street.

Lynn District

Centre Church, Malden. — Rev. E. Stuart Best conducted the social meetings of this church and had charge of all the pastoral work during the three months' absence of the pastor, Rev. E. H. Hughes, this summer. He filled the pulpit, also, on the last Sunday in September. His work was thoroughly acceptable, and has given him a large place in the affections of the people.

South Essex. — A very successful series of special meetings of twenty-five days closed here on Friday evening, Sept. 26. Miss Frances B. Adams, of Hanover, Mass., was the evangelist. It was expected that the meetings would continue only two weeks, but so great was the interest that the pastor, Rev. J. A. Sumwalt, asked Rev. M. G. Prescott, of Mattapan, to postpone Miss Adams' engagement with him the second time, which he did. Miss Adams is an untiring worker in her Master's vineyard. Her sermons are strong and her solos effective. The whole church felt the glow of her own rich experience and was quickened into new life. Seventeen were brought to Christ and twelve have united with the church.

Cambridge District

South Framingham. — A very profitable Church Home Gathering was held, Oct. 1, in the afternoon and evening, which was attended by a very large company in spite of the severe storm. In the afternoon the aged members were carried to the church by the Epworth League in carriages, where the Sunday-school gave them a fine entertainment, which was followed by interesting addresses by Revs. John H. Mansfield, Allen J. Hall and Alfred Woods. The Junior League then presented a beautiful bouquet of flowers to each of the guests, and the Epworth League, after giving them a bountiful collation, took them back to their homes. In the evening, after enjoying an excellent banquet, the church and its friends met in the auditorium, enjoyed a choice musical entertainment, listened with great interest and profit to able addresses from Revs. John H. Mansfield, Edward A. Virgin, Alfred Woods, and L. A. Nies, all former pastors, and responded heartily to the roll-call, read by the pastor, Rev. N. T. Whitaker, D. D. This church is enjoying great financial and spiritual prosperity, and is daring and achieving real success in Christian service. W.

Springfield District

Easthampton. — The pastor, Rev. W. I. Shattuck, is full of up-to-date ideas in religious work, and his people are not slow to adopt his plans and follow his leadership. He has recently sent out a very suggestive circular letter to his parishioners in which he outlines his plans for the fall and winter and asks for their enthusiastic co-operation. He has also distributed prayer-meeting topic cards announcing the topics for the balance of the year. During September the general topic was, "Aspects of Christian Experience." "Religion and Children" will be the general theme for November, and "The Function of Modern Revivals" for December. Mr. Shattuck has appointed a corps of prayer-meeting assistants who will serve at one meeting each, and will be held responsible for the attendance at the meeting at which they respectively assist.

Sept. 28 was observed as Rally Day. Rev. Carl M. Gates, of St. Johnsbury, Vt., gave the address at the morning service. Mr. Gates has recently returned from Germany, where he has made a critical study of Sunday-school work. The Bible school held a "rally" session, with an appropriate program; and at 7.30 Mr. William Knowles Cooper, general secretary of the Springfield Y. M. C. A., delivered an address. A Bible study class is being organized, which will spend the winter with constructive studies in the life of Christ, using Burton & Mathews text-book. At Mr. Shattuck's invitation the young men of the church recently met at the parsonage for supper and a social hour, and a simple organization was formed for their benefit. The Epworth League held its opening reception on the evening of Oct. 1. Rev. J. P. Kennedy, of Holyoke, gave an address upon Epworth League work; and on the afternoon of Oct. 4 the Juniors were given a reception at the chapel. The missionary societies of the church are actively at work. We may confidently expect to hear good things from this church during the fall and winter.

Springfield, Asbury Church. — About sixty persons have expressed a desire to pursue the course of Bible study in the Acts, to which reference was made in the HERALD two weeks ago.

Springfield, St. James. — The first anniversary of the corner-stone laying was observed Tuesday evening, Oct. 7, with appropriate exercises and a social hour. Fully 300 people were present. The Ladies' Aid Society were in charge, and served refreshments free to the large company. The Sunday-school has made a gain of 140 in membership, and nearly as many in attendance, since the church was built. It has a thriving kindergarten of 40 members. The average attendance at the preaching services, both morning and evening, during the summer months, was 140. As an expression of the esteem in which the pastor, Rev. W. E. Vandermark, is held, the salary has been advanced $200.

Personal. — Rev. H. L. Wriston and Rev. John Wriston (with his family) had planned to take advantage of the G. A. R. excursion to Washington, and continue their trip to Kincaid, West Virginia, to visit their mother. But at the last moment it was impossible for the former to go. His younger son, Henry, a boy of fourteen years, was taken with appendicitis on Monday, Oct. 6, and was carried to the Holyoke City Hospital, where a successful operation was performed on Tuesday morning. He is doing well, and his recovery, barring complications, is assured.

F. M. E.

EAST MAINE CONFERENCE

Bangor District

Hodgdon and *Linneus.* — A change in the pastor's residence is contemplated, and a new parsonage has been purchased at Hodgdon, where the pastor will live in the future. On a recent Sunday several were baptized and some received on probation and some into full connection. Linneus is the first point to pay the presiding elder's claim in full for the year.

Mars Hill and *Bridgewater.* — A good spiritual interest prevails at both these points. Two infants and an adult have recently been baptized at Mars Hill and some others will soon follow. At Bridgewater, at the close of the sermon, two stood up in the public congregation to express a purpose to lead a Christian life.

BRIGGS.

NEW HAMPSHIRE CONFERENCE

Dover District

Exeter. — Our church in Exeter is a live body of Christian workers. They enjoy religion and take delight in the work of the Lord. There is a revival spirit in all their meetings. They expect conversions, and are not disappointed. Prayer-meetings and class-meetings are well-sustained, and the Sabbath congregations are excellent. Rev. William Woods is an earnest leader in every good work and is held in high esteem in the town. He keeps in touch with the times, with the people and the Lord.

Sandown. — Rev. W. P. Odell, D. D., has been taking a much-needed rest on his farm during the summer. He and his wife are greatly interested in the little church, and their presence is an inspiration to the pastor. Rev. C. H. Smith, who has a summer home about a mile from the church, though a superannuate in our Conference, is in the effective ranks as a practical farmer. It is a delight to ramble with him through his fields, to hear him talk of old time Methodism, and discuss the live topics of the day. The people of Sandown are very kind to their pastor, Rev. L. M. Fogg, but do not quite understand the burden on his heart for a revival. May the Spirit of the Lord teach them, and lead them into the way of the kingdom!

West and *East Hampstead.* — Five services a Sabbath the year round is too much for any man, to say nothing about pastoral visits covering two or three townships, and midweek meetings. The demands on head, heart and body are more than the stoutest constitution can endure for a very long period. For nearly three years this has been the work of Rev. L. N. Fogg. In addition to all this, no pastor on the district has responded to so many calls for help in outside revival meetings. Mr. Fogg loves to work, and the people delight to have him. For a few months he has been compelled to slacken his pace and to rest awhile. The demands of the work are so pressing, it is a very hard thing to do. The spiritual interests on all these charges are faithfully cared for. Mr. Fogg has won the hearts of the people and holds them tenaciously for the Lord.

Greenland. — The very sudden death of their beloved pastor, Rev. E. R. Perkins, was a great shock to the people of Greenland, and it seemed as though it must work disaster to the society. Mr. Perkins' brief pastorate had opened most

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auspiciously. While not in the best of health, he seemed to forget self in his heart-zeal for the work of the Lord. His sermons were thoughtful, practical and soul-lifting. His closing labors were a fitting climax to a manly, heroic, Christian life. He fell at his post, a brave soldier of the Cross, ready to abide, or depart and be with Christ. Like Paul, a heavenly crown awaited him. The friends below look heavenward through their tears, but the greetings above must have been altogether glorious. When the mists have rolled away, we shall see as we are seen. The influence of this consecrated life remains, and will be felt through the years to come. Mrs. Perkins occupies the parsonage and finds warm friends among the people. Her health is somewhat improved. She is, at present, teaching in one of the district schools. The church was very fortunate in securing the services of Rev. C. W. Martin, who is successfully carrying on the work so well begun. He has a large class in the Sunday-school. The Sabbath congregations are good, and the social services are well sustained. Dr. J. A. M. Chapman and wife are a great help to the society.

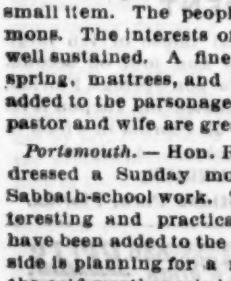
Amesbury. — On the first Sunday of October, in connection with a most interesting communion service, the pastor, Rev. M. C. Pendexter, baptized 1 infant and 2 adults (a mother and son), received 3 into the church on probation, and 8 into the church in full from probation.

Sanbornville. — The pastor, Rev. G. L. Lowell, took a much-needed rest of a few weeks in midsummer. He is now at his post, in good health, looking carefully after the interests of the society. Sanbornville is a railroad town; the people are on the move at high pressure. To know the individual members of the society and congregation in their homes and at their places of business takes time, strength and heart. The pastoral work on this charge is no small item. The people enjoy the pastor's sermons. The interests of the Sabbath-school are well sustained. A fine ash chamber set, with spring, mattress, and toilet articles, has been added to the parsonage furnishings, with which pastor and wife are greatly pleased.

Portsmouth. — Hon. Ralph Wells recently addressed a Sunday morning congregation on Sabbath-school work. The address was very interesting and practical. Four new members have been added to the church. Rev. T. Whiteside is planning for a revival campaign before the cold weather sets in. Autumn days are the best of the year for extra efforts. With a coal famine confronting us, it may be especially advisable to move at once in the line of aggressive work.

Methuen. — Rev. W. T. Boultenhouse is circulating Bishop Mallalieu's book on "Revivals" among his people. To call the attention of the church in this practical way to the work of soul-winning must bring blessed results. Sinners are already seeking Christ, as might be expected. We most heartily recommend this little volume, filled with valuable suggestions, to our people. Let Sabbath-school teachers, Epworth League officers, and class-leaders, as well as pastors, read the book. Pass it on to others, talk about it, pray over it, and act accordingly.

Lawrence, St. Paul's. — Old People's day was observed, Saturday evening, Sept. 13. The Epworth League room was tastefully decorated. A supper was served, and Rev. J. W. Adams read a poem which he wrote for his 70th birthday. It was a very pleasant occasion. The autumn season has its beauties and the sunset hour its glories. Advancing years should be the ripest, richest, best. St. Paul's Epworth League is taking up Dr. Gray's synthetic study of the New Testament. The city Preachers' Meeting was held in this church, Monday, Sept. 22. Rev. Edward E. Ayers, of North Andover, gave a thoughtful paper on "The Truth and Error in Christian Science." Rev. John T. Hoorer read a suggestive article on "The True Position of the Church in the Life of the Community."



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A trip by boat down the Merrimac from Haverhill is always enjoyable. The preachers and their wives from Haverhill and vicinity had their annual outing on the river, Friday, Sept. 5, taking their dinner at Salisbury Beach. There was a good company, and a good time is reported. EMERSON.

Manchester District

Hudson. — Few of our churches report a more favorable state of affairs than Hudson. The finances, managed by Mr. Nutbrown, are in excellent condition. The pastor's claim and all current expenses are paid to date, and work among the children is well looked after. Few churches in our Conference have helpers better adapted for work among the children than are Mrs. Atkinson and Miss Edna Wilson. The Ladies' Aid Society, under Mrs. William Hutchinson, is a very valuable aid. Rev. W. J. Atkinson is happy in his work among the people, and the people speak highly of both their pastor and his wife, and many a substantial present finds it way into the parsonage. During the summer a successful series of grove-meetings were conducted by the pastor on Sunday afternoons, with gratifying results. The attendance at these meetings was large and the interest throughout was well sustained.

Grasmere and *Goffstown.* — Recently, at Grasmere, 11 persons were received into the church from probation. A young ladies' working club has been organized by the pastor's wife, which promises excellent results. A large choir is now doing good work for the church. Rev. and Mrs. J. H. Trow are great workers, and are seeing the fruits of their efforts in increasing congregations and a deepening spiritual life. In both these churches the work progresses finely and the people are delighted with both pastor and his wife. The finances are in excellent condition.

Brookline. — Rev. H. E. Covell is supplying the work here. An Epworth League has been organized with 28 members. The past quarter, 5 were received by letter and 2 were baptized and received into full connection. Mr. Covell, who is doing a good work in this field, is a student in Boston University School of Theology.

Nashua, Main St. — Recently three persons started in the Christian life. There is a special and increasing interest in the social meetings. Rev. Elwin Hitchcock delivered an address before the Canadian society of Lowell at the time of their Dominion Dinner, and gave excellent satisfaction. He told the people that as his maternal grandfather and grandmother came from Holland, and his paternal great-grandfather was a native of Springfield, Mass., he must be a Canadian Frenchman. Harmony prevails in this church, and Mr. Hitchcock is earnestly at work trying to build up the kingdom of God.

Nashua, Arlington St. — Rev. C. H. Walters is getting along finely here, and harmony prevails. Reports at quarterly conference were very encouraging. Recently 3 have been converted, 9 have been baptized, and 18 received into the church from probation. All current bills are paid to date. A very fine audience greeted us on Sunday evening, Sept. 28. We hope for a great work during the autumn and winter.

Ayer's Village. — Rev. E. S. Coller recently received 1 on probation and 1 into full connection. Susie Hilton has died the past quarter. This is the first of this little heroic band to receive the crown. Mr. S. A. Bradbury, of East Boston, in memory of the deceased, has placed the Lord's Prayer, in beautiful letters, on the walls of the church at the left of the pulpit. Finances are all kept up. There are few places where the people so generally attend a week-night prayer-meeting. A more earnest, warm-hearted people it would be hard to find.

Salem, First Church. — Repairs are contemplated on the church property. Carpets and mattings have been cleaned. This church has recently received $50 as a conscience fund. It seems that a number of years ago at a fair and festival held by the church, some clothing was stolen and could not be found; so the church paid $20 for it. One of the party concerned in the theft, being troubled in his conscience, recently paid the church $50, which is principal with compound interest. A good proof of repentance! Rev. E. S. Coller is earnestly looking after the interests of the church.

West Derry. — Dr. Babcock has sent out a pastoral letter to his people which is rich with good advice and earnest appeal. Such a letter is calculated to do much good. May the Doctor see all the good fruits he desired when the letter was sent out.

Manchester, St. James. — Rev. J. R. Dinsmore and wife are rejoicing over the advent of a son. We extend our congratulations. C.

Concord District

West Campton and *Ellsworth.* — The quarterly conferences were held by Rev. R. T. Wolcott. Ellsworth is in good financial condition, and the people are happy under the care of Rev. A. H. Drury. At West Campton the spiritual tone is improving. They are making extensive repairs on the parsonage. The pastor's son and daughter are teaching schools not far away from home.

South Tamworth. — Did it rain when we were here? Ask the weather man why he did it. Saturday evening no service could be held. Sunday was very dull, and many were afraid to venture. There were enough, however, to get a chance to talk on the temperance situation. They have torn away the old L part of the parsonage and built a new one. This, with some other things they plan to do, will make a very comfortable pastor's home.

Moultonboro. — We found our way here Sunday afternoon. The pastor had taken advan

tage of our coming to be away on a brief vacation, so we had an afternoon preaching service. A fair congregation was present. The summer guests presented the church with a pair of beautiful collection plates.

Centre Sandwich. — The pastor, Rev. R. E. Thompson, and family have just returned from a three weeks' vacation spent in Jersey City with Mrs. Thompson's parents. The work here is very hopeful. The two pastors in the village propose to make a house-to-house visitation in the interest of the work of God, talking and praying with the people and seeking their salvation. This is a commendable feature. It would be a help to some pastors to make one real round of calls in three years. This is the weakest spot with some men. Mr. Thompson had covered his field thoroughly within the first quarter.

The Weirs. — The fall meeting of the executive committee having in charge the camp-meeting matters at the Weirs has just been held. All matters are in excellent condition. Finances will soon care for themselves by the canceling of the entire debt on the tabernacle. Some lots have been sold within a few weeks and the cash received for them. There will be a problem some of these days as to what to do with the mostly unused society houses that are left to rot down with no one interested enough to keep them in repair. There are a few here that are very shaky and shabby.

The foundation for the new parsonage at the Weirs is in. It is a splendid wall. The timber is being sawed, and by Conference time one of the neat and cosy parsonages of the district will be ready for occupancy. Rev. G. W. Jones has been one of the busiest of men this summer, having raised in cash $900. When we consider that most of this came in sums of one dollar and less, we may figure out something of the work he has had in telling his story and then watching to see the effect. Not many men would, or could, have accomplished such a result in the time.

Bristol. — A good audience gathered in the Free Baptist Church, to whom we spoke on the Prohibitory law, and afterward held the quarterly conference at the parsonage. The work here is in very fair condition. Finances are a little improved over a year ago. Rev. L. D. Bragg is busy with the work.

Lancaster. — The money is in sight to paint the parsonage, and orders have been given to go ahead.

Off Our Beat. — We looked in on the Lebanon people, and found the repairs on the church progressing finely. When completed there will probably be no more attractive interior in the Conference than this one. One attractive feature is, it will be paid for, and the expense will be over $2,000. We heard nothing but good words of the pastor, Rev. Edgar Blake, whose labors are highly appreciated. The new baby at the parsonage is the delight of the parish. Kindly words were spoken of the faithful and efficient services of Presiding Elder Curl.

Personal. — Rev. W. S. Emery has closed his work at Piermont and started for the West. The charge will be supplied the rest of the year by Rev. D. W. Downs.

Rev. B. P. Raymond, D. D., president of Wesleyan University, at Middletown, Conn., was a worshiper in our church at Plymouth a few Sabbaths ago. His presence was unknown until after the service.

Rev. A. E. Draper and family spent a two weeks' vacation about the shores of Newfound Lake at Bristol.

Dr. and Mrs. C. D. Hills, of Laconia, enjoyed their vacation at Winthrop Beach, Mass., at the cottage of their daughter, Mrs. George.

All New Hampshire preachers are acquainted with R. W. Musgrove, the publisher of the Conference Minutes, and for many years the recording steward of Bristol church. He and his family are in great affliction. Their oldest daughter, Mrs. Cutts, residing in Merrimac, Mass., died very suddenly a few days ago. Their first knowledge of her illness was the news of her death. This is the first break in the family, and they are well nigh crushed by the blow. May they find the word true, "My grace is sufficient for thee."

We learn that the wife of Rev. A. W. Frye has had an operation at the Deaconess Hospital in Boston. How it is likely to result we have not learned, but all hope for the best.

Miss Nettie Holmes, daughter of Rev. Willis Holmes, had a successful operation for appendicitis at the Hitchcock Hospital at Hanover. Let earnest prayer be offered for her recovery.

Rev. W. R. Webster, D. D., has been among the churches and hotels in our mountain region this fall, living well and raising money for his work in the South.

Books from the Late Rev. S. C. Keeler's Library. — We have received a large box of books from the children of the late Rev. S.C. Keeler, to be distributed among preachers of the district whose libraries are small, and who can hardly afford to purchase many. We shall be very glad to scatter them among these good men, who will be able to make good use of them. They have done this in remembrance of one whom they loved. B.

MAINE CONFERENCE

Augusta District

Farmington. — Rev. W. P. Lord and his wife are doing excellent work on this charge, especially among the young people and children. Perhaps no two in the work are better adapted and fitted for these things. Mrs. Lord has a Sunday-school class of fifteen boys whose ages range from ten to fourteen years, which she has organized into a club called the Twentieth Century Knights, with certain rules and regulations. Each boy wears a pretty pin, with the initials, T. C. K., upon it. They are very courteous and gentlemanly. She is also superintendent of the Junior League, which numbers 55, and whose average attendance for the past four months — which includes the vacation season — was 30. The Juniors pledged $10 for deaconess work. Mr. Lord has a youths' class (both boys and girls) which meets every Saturday afternoon. This is a regular class-meeting. The president of the Epworth League is Miss Carrie Dudley, daughter of the veteran railroad conductor. She is an excellent Christian young lady, and the League is prospering under her leadership. The primary and kindergarten work is an interesting feature of the Sunday-school. Two large classes of the kindergarten are taught by two young misses of fourteen and fifteen years of age — Florentine Knowlton and Violet Fellows — and no one can step into their rooms and watch their methods without feeling that God has laid His hand on them for this work; the impressions which they are making upon the minds under their training will manifest the character of the teaching in after life. The superintendent of the school, J. W. Carsley, is in it for all there is in him for the good of the school, which numbers 160, and is yet growing. The primary department is cared for by Mrs. W. M. Fellows, whose tact and Christian zeal hold the little ones to her heart and to the teaching of the Saviour. The Home Department, which numbers 50, is superintended by Mrs. Dr. Reynolds, who has three assistants. The work is systematically done, and proves to be a great adjunct to the Sunday-school. The Cradle Roll has 20, with more to follow. Mr. Lord has large congregations day and evening, and religious interest is good and growing. A large number of the students from the Normal School attend his church, noble Christian young men and women. All bills are paid to date. The church is on the up-grade, feeling comforted and helped by the labors of Mr. Lord. It was our privilege to spend a Sabbath with this people recently, and to step into every department of the Sunday-school and spend a few moments with the Juniors, and we found all an inspiration. One adult and two children have been baptized this quarter, and other adults are on the way to baptism and church membership. The parsonage has been repapered and painted inside.

Wilton. — Here we were cordially received, and found a people full of good cheer and pressing on to victory with their pastor. At 5 o'clock we were invited to the vestry and held our quarterly conference. Soon after that hour the ladies began to assemble with eatables and drinkables, for a picnic supper. At 6 o'clock a large number had gathered. It was a delightful hour in a social way, and later in the evening the presiding elder preached the best he could, the sermon being followed with about twenty-five warm testimonies. We found that Rev. A. T. Craig, the popular pastor, and his good wife, are greatly in the hearts of this people. There are no "off oxen" here; everything is extremely pleasant, for the people are delighted with their pastor. What a comfort! Think of it — none finding fault! How lovely! How happy any pastor where the official board are with him heart and hand, all on prayer-meeting night being present to pray and to do the service of the Lord gladly and stay up his hands by their presence and substance. A growing religious interest is manifest, with two conversions. Rev. W. L. Phillips, a local preacher, is superintendent of the Sunday-school, which is growing. The congregations day and evening are larger than in the past. Pulpit and pew are in close touch, and, with a concentrated effort, under the power of the Holy Spirit, good will be accomplished in the name of the Lord. At *North Jay*, another part of this charge, two and one-half miles away, are to be found more hard-working, warm-hearted Christian people. Three new pulpit chairs have been put in, and new pews are contemplated. Part of the money has been raised. At Wilton a hard-wood floor has been laid in the parsonage, and the stable and carriage-house shingled. Not long ago the people at North Jay came over to the parsonage in large numbers, and spent the evening with the pastor and his family, leaving with them tokens of love and good will in real substance. Good! Do so again, brethren, and you will please the presiding elder every time you do it. All bills on this charge are paid to date. There are some

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quite aged people connected with the church and congregation. Mrs. Sally Bray, who is in her 82d year, is at the present time confined to her bed, although all through her life she has been well and quite strong, even up to the present summer. Mrs. Sarah Woodbury, aged 85, has been a follower of Christ for seventy years. In one house live four generations — Grandpa Gould, aged 99, his son, John B., the latter's two sons, and their children. Religion abounds in this home. There are several other old people, whose names we have not obtained. A prayer-meeting was started at the railroad station (which received the name of "Drydon" some months ago), that has become a very important factor in the religious life of that section of the charge. It is one mile from the church, and is held at the cottages, filling them full at times. The minister and several of his people enjoy this privilege every week, and good is being done.

Leeds and *Greene.* — A country charge, with scattered homes, but the air is refreshing, especially in February. We know, for we have been there at that time, when the highway did not afford us a passage. But there are people living in these homes on the farms. Rev. A. C. Cook and his family live in the parsonage, and the people see to it that he has a living, and a good one at that. No, the salary is not large, but small; and some of our good city pastors may wonder how the pastor lives and pays his bills on $300 salary, with $50 to come out of that for rent. Well, he lives and supports his family (two children), and keeps out of debt. The people are kind and thoughtful, and the pastor, wife and children are provided with the wherewithal to procure the living, or it is brought to their home all ready to eat. Mr. Cook is a great worker, not only with his tongue, but with his hands. We were greatly surprised, when we arrived there the other day, to see the change that had been wrought (as we were told) by the preacher. Mr. Cook, like Paul, not only preaches, but works with "his own hands." All the ministers who have been stationed here will remember that the old barn stood six rods or more from the house, and in its latter days looked much the worse for wear. This barn has been joined to the house (or rather to the shed), and stands end to the road. Mr. Cook did it. There are twenty acres connected with this parsonage, which is the largest parsonage lot on the district, and, we think, in the Conference. We think if Mr. Cook remains long enough he will have the farm bottom side up. Not only has he moved the barn, but he has cut and put in with his own hands eight tons of hay, and raised nearly twenty bushels of potatoes. He keeps a horse, cow, some hens and a pig. In doing all this he does not lose sight of his work on the charge, and the people praise him for what good things he has done.

Andover. — Rev. G. B. Hannaford has supplied this church the past season, and will continue to do so till winter, when he will give it up, as his health will not permit him to remain. He has the good-will of all, not only in the church, but throughout the entire community. During the summer he has made 100 pastoral calls, and received one on probation. Shingles have been purchased for the roof of the parsonage, and current expenses are all paid up to the present time. The people are always glad to have Mr. Hannaford for their pastor, and wish his health would permit him to preach during the winter. His congregations have averaged large through the summer, running up to 77 some Sundays, which is big for the place, as there is another church there. It is a small village, beautiful in the summer season. It is quite a resort in warm weather, being only a few miles from the great lakes, good hunting-ground in the fall, and near to lumbering in the winter. We wish Mr. Hannaford could stay with this people till Conference. C. A. S.

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N. E. SOUTHERN CONFERENCE

Providence District

Providence, Hope St. Church. — The trustees recently paid $1,000 on the debt, and the prospect of paying the whole debt before Conference is said to be certain. The pastor, Rev. R. C. Miller, and his wife were surprised by the church just before vacation in the presentation of a purse of $100; and thus they were able to make a trip West to his parents' home. The secretary of the Sunday-school reports that the records show the best condition in the school for eight or ten years. A good cornetist and violinist have been engaged for the Sunday-school and Sunday evening service till Conference. New Brown University students are attending services, and an enthusiastic reception was tendered sixty of them recently. The general outlook seems to the pastor to be good, and he is greatly enjoying his work. On Sunday, Oct. 7, 5 were received in full membership, 2 on probation, and 1 by letter.

Woonsocket. — Anniversary week was observed here, beginning Oct. 5. The pastor, Rev. L. B. Codding, assisted by a large committee, arranged very successful services, and also the annual banquet. Oct. 5, Rev. A. J. Coultas, presiding elder, preached in the morning. At 6 o'clock in the evening occurred the Epworth League anniversary, and in the evening Chaplain Nutting, of the State Institutions, preached on "The End for which Christ Came." His sermon has become an annual feature, and would be missed. Monday evening at 7 o'clock Mayor Greene presided at the banquet. Chaplain Nutting was toastmaster, but the principal address was given by Rev. S. M. Dick, Ph. D., of Providence, on "The Unit of Power." F. E. Kettlety conducted the orchestra. On Wednesday evening Rev. J. E. Blake, of East Providence, preached on "The Mission of Jesus." Friday evening Rev. R. M. Wilkins, of Providence, preached on "The Important Search." Sunday, Oct. 12, Rev. J. O. Randall, of Providence, preached on the "Christian Outlook." Then came the annual Rally Day exercises of the Sunday-school. At 6 o'clock an Epworth League love-feast was held, and in the evening Rev. E. L. Griswold, of Ashton, preached on "The Lamb of God." The arrearage debt of $700 is all provided for.

Providence, Tabernacle. — Unabated interest in the work has continued during the summer, and the people are fighting an earnest battle to repair their "splendidly situated church property." There have been some accessions and some removals. The Sunday-school, though handicapped by the building, is doing splendid work. All societies are active. Miss Harrison, deaconess, from Chicago, was assigned to this field and entered upon this most interesting work here in September. She has been cordially received by the people. Music is made prominent in church work here.

Providence District Epworth League. — In spite of inclement weather and certain delays in arranging program, this annual convention proved one of the most successful. The hard-working president and other members of the cabinet certainly deserve to be encouraged by the results shown in this enthusiastic meeting. The meeting was held in First Church, Pawtucket, R. I., Monday, Oct. 6, at the hearty suggestion of the local League, which was also as heartily endorsed by the Leagues of Thomson and Embury Churches. From the three Leagues a "committee on hospitality" was selected that did most acceptable work in the entertainment of the convention.

At the opening devotional service the Holy Spirit's presence was entreated, and the spirit of the sessions showed this not to have been in vain. Rev. C. A. Stenhouse, pastor of First Church, conducted the service and gave a word of welcome. Thomas Chantler, president of First Church League, offered a more extended welcome to the delegates, and response was made by the district president, Rev. Joseph Cooper, of Centreville. The organization of the convention and appointment of committees took very little time. After singing, "Faith of Our Fathers," there came a stated and studied and spicy address on "Gifted People," by Rev. E. F. Studley, of New Bedford. The best of it was that, with all its spicy flavor, it culminated in pointing to the gift of the Holy Spirit by which all could become "Gifted People." Intermission for dinner followed.

On reassembling at 1.30, Rev. H. A. Ridgway, of Providence, conducted the devotional exercises. A strong address on "Our Bounden Duty," by Rev. L. G. Horton, of New Bedford, proved to be a keen portrayal of the duty toward the children of the church, especially as found in Junior League work. It was strong meat. Miss Mae Stenhouse, of the local League, sang "Face to Face." Then the president of the Conference League, Rev. J. E. Blake, of East Providence, gave an address on "The Epworth League as a Training School," in which he clearly showed the demand for trained people outside and inside the church. But for the progress of Christ's kingdom he found exceptional need and exceptional advantages in the Epworth League for such training. The question-box was conducted by Rev. Joseph Cooper, and contained both wit and wisdom. He proved apt in explaining, and just as apt when he thought he ought to dodge an explanation. Adjournment was taken for supper and for a stroll about the delightful city.

At 7.45 Miss Edith Lang, an accomplished musician, gave an organ voluntary, and then Mr. Monkhouse, director of music, First Church, led a large chorus choir in a praise service in which the audience joined with great heartiness. An anthem and two solos were rendered during the evening. Rev. J. H. Buckey offered prayer, after which Rev. J. Francis Cooper, of Providence, delivered a powerful address on "The Church." The Conference president installed the following officers: Rev. Joseph Cooper, president; Rev. Wm. McCreery, Hill's Grove, R. I., Miss Nellie Wood, Providence, Miss Hattie Hughes, Pawtucket, Miss Lillie G. Luther, Bristol, vice-presidents; Rev. Albert E. Legg, South Braintree, corresponding secretary; Miss Elizabeth Kauli, Newport, recording secretary; John Congdon, Providence, treasurer; Miss Nellie R. Hayden, East Weymouth, junior superintendent. The resolutions of thanks were very comprehensive and appreciative. KARL.

Brockton and Vicinity

Brockton, Central Church. — Sunday, Aug. 3, was another "red letter day" in the history of this church. The communion was large and impressive. One person was received on probation, 4 by letter, and 20 from probation. In the evening, Rev. Porter M. Vinton, of North Easton, preached one of his choice sermons and was at his best. On Sunday, Sept. 21, the pastor, Rev. J. S. Wadsworth, delivered an excellent address before the Gospel Reform Club, on "The Saloon a Blessing or a Curse."

Campello. — The work of the Lord is prospering under the leadership of Rev. S. E. Ellis. On Sunday, Sept. 7, 2 children were baptized, 3 persons were received from probation, and 1 by letter.

Franklin. — The pastor, Rev. A. W. C. Anderson, has returned from his vacation and entered upon his work with his usual energy. Two persons have recently found the "pearl of great price," and 5 have united with the church from probation.

Pearl Street. — Rev. A. A. Mason, who has been supplying this church the past three years while attending Boston University, has resigned his charge here to take work in his home Conference this fall (the Upper Iowa). The church was loth to part with him. He has rendered excellent service and was greatly beloved. On Sunday, Sept. 7, 4 were received by letter and 4 from

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probation. The pulpit at present is being supplied by Rev. F. M. Fisher, of East Bridgewater.

Stoughton.—Rev. Jerome Greer is pastor of this church and is doing faithful work. Under his leadership the church is renewing strength, or at least she has been putting on new garments. About $300 has been expended in improving and beautifying the interior. On the first Sunday in September, 1 person united with the church by letter and 1 on probation.

Holbrook.—The pastor, Rev. J. S. Thomas, has spent almost half a century in the Christian ministry and is still strong and vigorous, and hard at work in the Lord's vineyard. Four persons have recently united with the church by letter, and the pastor is raising funds for much-needed repairs on the church building.

North Easton.—On Sunday, Sept. 7, the pastor, Rev. P. M. Vinton, baptized 2 infants.

Rockland, Central and *Hatherly.*—Rev. I. W. LeBaron is pastor of both churches, and is earnestly laboring for the temporal and spiritual interest of his people. At Hatherly especially there is a deep spiritual interest. One person has recently found peace through believing.

East Bridgewater.—The New Bedford District Ministerial Association will be held in this church, Oct. 13-14.

Preachers' Meeting.—The preachers of Brockton and vicinity held their annual meeting, Sept. 8. Rev. H. W. Brown, of Whitman, was elected president, and Rev. J. Pearce, of East Bridgewater, secretary and treasurer. Rev. J. S. Bridgford read an excellent review of Dr. Van Dyke's book, "Sin and the Gospel." At the next meeting, Oct. 6, Rev. W. I. Ward will read a paper on "Faith and Will as Factors in Conversion." P.

New Bedford District

East Falmouth.—A fresh coat of paint has greatly brightened up the village church, and a new furnace is soon to be put in. The total cost of these improvements is somewhat more than $150. All of this is provided for, largely as the result of the diligent effort of the pastor, Rev. J. F. Thurston.

Long Plain.—Early in September this charge was left without a pastor. Rev. G. L. Davis, who had been supplying the pulpit for a year, relinquished the work in order to go to China as a missionary. The vacancy has been filled by the appointment of Rev. L. L. Loofbouron, a student in the School of Theology of Boston University.

Marion.—Five new members have been added to the church since the last report, 4 of whom were received from probation and 1 by certificate.

South Middleboro.—A rising tide in spiritual things is manifest here, and the pastor, Rev. J. S. Bell, is working with abundant courage. One person has been received on probation, and 5 probationers have been received into full membership.

South Yarmouth.—A commodious kitchen has been added to the chapel of the church, costing $109. This has been built at the expense of the Ladies' Social Union, and all bills were settled promptly. The pastor, Rev. A. J. Jolly, and his wife, were greatly surprised, on the ninth anniversary of their marriage, by receiving a gift of money from the members of the church and congregation.

Fairhaven.—General prosperity is manifest in this charge. The preaching service and the Sunday-school are well attended. The week-night prayer-meeting is so largely attended that the main vestry looks nearly full of people. Last week the meeting was in charge of the presiding elder, who, during the progress of the service, administered the rite of baptism to Frances Mabel, the infant daughter of the pastor, Rev. M. B. Wilson. Plans for extensive improvements in the church property, which were mentioned in these columns some months ago, are rapidly maturing. About $3,500 has already been raised toward the expense which will be involved, and somewhat more will be realized. One friend of the church, not a member, has given handsomely to this fund. Three additions to the membership by certificate and four from probation were reported recently.

Sagamore.—The outside of the church and parsonage are soon to be painted, the roof of the parsonage is to be reshingled, and other improvements are to be made. About $350 have

Continued on page 1344.

CHURCH REGISTER

HERALD CALENDAR

Norwich Dist. Min. Asso. Manchester, Conn., Oct. 20-21
New Bedford Dist. Ep. League Convention at Pleasant St. Church, New Bedford, Oct. 23
Bucksport Dist. Min. Asso. at Millbridge, Oct. 27-29
Lewiston Dist. Min. Asso. at Mechanic Falls, Oct. 27-29

POST OFFICE ADDRESS

Rev. A. B. Kendig, D. D., 69 Centre St., Brookline.

LADIES' AID UNION.—The semi-annual meeting of the Methodist Ladies' Aid Union will be held at First Church, Everett, on Friday, Oct. 31. Sessions at 10 and 1.30. Address by Miss Lillian Packard, teacher at Lasell Seminary, at 3.30. Three-minute *written* reports expected from each local society.

At the Sullivan Square Elevated Terminal take any car marked Broadway, Everett, or Woodlawn. Leave cars at Everett Square. Church on Norwood St., two minutes from the Square. At Chelsea Square cars leave on the hour and half-hour for Everett Square. Luncheon served for 15 cents.

MRS. ARTHUR C. RICH, Cor. Sec.

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It vitalizes the nerves, assists the digestion, refreshes and invigorates the entire body. A Tonic that permanently benefits.

BOSTON METHODIST SOCIAL UNION.—The first fall meeting will be held at the American House, Monday evening, Oct. 20. The speakers will be Dean M. D. Buell, of the School of Theology, who will bring a message inspired by his recent extended trip abroad, and Harvey N. Shepard, Esq., who will give an illustrated lecture, entitled, "A Trip through Holland." Reception at 5.15 p. m.; dinner at 6. Guest tickets, $1.50. C. H. J. KIMBALL, Sec.

W. H. M. S.—Friday afternoon, Oct. 24, at 3.30 o'clock, is set apart by the committee for a meeting of the Woman's Home Missionary Society at the Cleveland Missionary Convention. Mrs. Jane Bancroft Robinson will preside. The general corresponding secretary; Dr. C. W. Gallagher, president of the National Training School for Deaconesses and Missionaries at Washington, D. C.; Dr. C. W. Drees, of Porto Rico; and Miss Carrie Barge, field secretary for young people's work, will be present. Mrs. Wilbur P. Thirkield and Mrs. May Leonard Woodruff, secretary for Porto Rico, and Miss Henrietta A. Bancroft, field secretary for deaconess work, will make addresses.

MRS. DELIA LOTHROP WILLIAMS, Gen. Cor. Sec.

CONGRESS OF EPWORTH LEAGUE WORKERS OF NEW ENGLAND.—In People's Temple, Boston, Nov. 19 and 20, there will be held a congress of the leading Epworth League workers of the First General Conference District, representing the six New England Conferences. The congress is called for the purpose of considering the present work of the Epworth League in New England, and planning for a more aggressive and active spiritual life of the League in the churches. Among the speakers expected are Bishop Moore, S. Earl Taylor, Rev. C. S. Cummings, sheriff-elect of Androscoggin Co., Maine, and several other speakers of national repute. A full announcement will be made later. All Leaguers are urged to keep the date and meeting-place of this congress in mind. Plan to be present. Watch for the later full announcement.

FRANKLIN HAMILTON, Pres. 1st Gen. Conf. Dist.
LEON DORR, Gen. Sec. 1st Gen. Conf. Dist.

DELEGATES TO THE CLEVELAND CONVENTION.—Delegates from forty-five States have registered at the New York office of the Open Door Emergency Movement as planning to attend the Cleveland Missionary Convention. During the week beginning Oct. 5 new applications for credentials have been coming in at the rate of nearly a hundred a day. An extraordinary demand for tickets far beyond the capacity of the hall to accommodate delegates seems likely. As has previously been announced, when the 2,500 mark is reached no more credentials will be issued. Intending delegates in applying for credentials should address Mr. S. Earl Taylor, secretary of the program committee, 150 Fifth Ave., New York.

PRISON SUNDAY.—The fourth Sunday in October is designated by the National Prison Association as Prison Sunday, in accordance with the usual custom. The Massachusetts Prison Association has published its annual pamphlet on crime questions—48 pages packed full of matters pertaining to the subject. Special attention is given to juvenile crime—its causes and treatment. The pamphlet is published for free distribution, and can be had of the Association, 56 Pemberton Square.

All mothers of daughters should write to Mrs. M. Summers, Notre Dame, Ind., for a free copy of her "Advice to Mothers." See ad. in this paper.

BOSTON PREACHERS' MEETING.—Rev. Father Butler, of Brighton, and Rev. E. C. Webster, secretary of the Boston Temperance Federation, will speak at the Boston Methodist Preachers' Meeting next Monday morning.

UNION PRAYER-MEETING.—W. F. M. S., W. H. M. S.—A union prayer-meeting of Woman's Foreign and Woman's Home Missionary Societies will be held, Wednesday, Oct. 22, from 11 to 12 a. m., in the Committee Room, 36 Bromfield St. Subject, "The Outlook into the New Year." Per order Com.

OLD HOME WEEK—BROMFIELD ST. CHURCH.—The Bromfield St. Church will observe its Old Home Week this year Oct. 26 and 27. It has a very interesting program. On Sunday morning, Oct. 26, Dr. L. T. Townsend will preach. At 3 p. m., Bishop Mallalieu will lead an old-fashioned Methodist love-feast, and facsimile tickets of the olden time will be distributed to those in attendance. At 7.30 Dr. J. D. Pickles will preach. On Monday will be held the social reunion and banquet. The people are requested to come as early as convenient in the afternoon. The banquet will begin at 7 o'clock. Interesting addresses will be made by Bishop Mallalieu, Dr. Lindsay, and former pastors and members. All former members of the church and all friends are most cordially invited to this Old Home Week celebration. The banquet tickets will be sold for 50 cents, and all desiring tickets are requested to send their names, together with the number of tickets that they will need, to Miss G. M. Whidden, 416 Marlboro St., Boston, or to the pastor, Dr. John Galbraith.

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MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

Marriages

GRASS—TRAFTON—At the Methodist Episcopal parsonage, Vanceboro, Me., Oct. 1 by Rev. Charles Rogers, Herbert H. Grass and Estelle M. Trafton, both of Vanceboro.

GRIMMER—HANSON—At the residence of the bride's parents, Vanceboro, Me., Oct. 2, by Rev. Charles Rogers, Willard T. Grimmer, of Bartlett, N. H., and Hattie T. Hanson, of Vanceboro.

HARRIS—GOODWIN—At the residence of the bride's parents, Vanceboro, Me., Oct. 6, by Rev. Charles Rogers, Clarence S. Harris of Detroit, Me., and Mabel Amy Goodwin, of Vanceboro.

NORTON—BROWN—At Addison, Me., Sept. 27, by Rev. Othello A. Goodwin, of Columbia Falls, Millard E. Norton and Eva M. Brown, both of Addison.

FULLER—TRUNDY—At Addison, Me., Sept. 30, by Rev. Othello A. Goodwin, Simeon C. Fuller, of Stoneham, Mass., and Grace B. Trundy, of Addison, Me.

HORNE—BEATON—In Bar Harbor, Me., Sept. 20, by Rev. F. L. Hayward, Henry B. Horne, of Boston, Mass., and Elmira M. Beaton of Bar Harbor, Me.

ROBINSON—BENNETT—In Franklin, Mass., Sept. 25 by Rev. C. H. Hanaford, Edward O. Robinson, of Franklin, and Lizzie M. Bennett, of West Medway.

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NATIONAL CITY EVANGELIZATION UNION.—By the action of the executive committee of the National City Evangelization Union the usual annual convention will be merged in the great Missionary Convention, to be held at Cleveland, Oct. 21 to 24. This decision was reached only after careful consultation with those who are interested both in the special and general missionary movement concerned. Representatives of the work of city evangelization will have a place upon the program of the convention, and the general officers of the Society and many special workers in our cities have already accepted appointment as delegates.

On Friday afternoon, Oct. 24 there will be held an important conference on city evangelization, and to this, especially, the officers and members of our local Unions are urged to come. The presence in Cleveland at that time of the Bishops and other official leaders in Methodism, and of hundreds of representative ministers and laymen, promises a rare opportunity for wise counsel and inspiring appeal. Let all the friends of city evangelization work, and especially those who are directly engaged in the enterprise of our national and local Unions, rally to this great Missionary Convention at Cleveland, to demonstrate anew that the mission of the church to the cities is part of its mission to the world. This conference will be held at the First Methodist Episcopal Church beginning at 2 p. m., Friday, Oct. 24.

FRANK MASON NORTH, Cor. Sec.

OBITUARIES

"Death is the crown of life:
Were death denied, poor man would live in vain;
Were death denied, to live would not be life;
Were death denied, even fools would wish to die.
Death wounds to cure: we fall; we rise; we reign;
Spring from our fetters; hasten to the skies,
Where blooming Eden withers in our sight:
Death gives us more than was in Eden lost;
The king of terrors is the prince of peace."

Jones. — Rev. William Henry Jones, son of Charles and Mary Ann Jones, was born in Baltimore, Md., July 10, 1826 and died at the home of his daughter, Mrs. Benjamin Swain, in Epping, N. H., Aug. 9, 1902.

Mr. Jones was converted in New York city in 1843. He was baptized and received into the Methodist Episcopal Church in 1844 by Rev. John Seys. Ten years later he was licensed to preach at Concord, N. H., where he was a theological student (in 1854-'55) at the M. G. Biblical Institute. He joined the New Hampshire Annual Conference at its Littleton session in 1855. He was ordained deacon in 1858, and elder in 1860. During the first ten years of his ministry his appointments were as follows: Peterboro, 1855-'56; Marlow, '57; Hinsdale, '58; Enfield, '59; Newmarket, '60-'61; Salem, '62; Nashua, '63-'64; Bristol, '65. In 1866 he was transferred to the Providence Conference, in which he was stationed as follows: New Bedford, '66; Nantucket, '67. In 1868 he was transferred to the New Hampshire Conference and completed his ministerial service in the following pastorates: Henniker, '68-'69; Warren, '70-'71; Tilton, '72-'73; Fisherville, '74; Epping, '75-'77; Raymond, '78; Manchester, First Church, '79-'81; Greenland, '82-'83; and Kingston, '84. Health failing, he was made supernumerary from '85 to '89, and superannuated from '90 until his death.

During these seventeen years of retirement his residence has been in Epping, where he was respected by the community and beloved by the church.

Mr. Jones' first marriage was in 1850 to a Miss Balentine of New York city. After her decease he married, in November, 1885, Mrs. H. Angie (Chase) Nevens, of Concord, N. H., who survives him. The latter marriage was blessed with three children, all of whom are living and prosperous: Mrs. Emma F. Swain, of Epping; Olin U. Jones, of West Medford, Mass.; and Elgin W. Jones, M. D., of Lynn, Mass.

Mr. Jones' first Christian work was in the old Bedford St. Church and Sunday-school, and among the sailors and dock laborers in New York. He was a rare man socially. Genial, witty, magnetic, warm-hearted, transparent, eager to grasp a brother's hand, it was a delight to fall into his company. As a preacher he was original, practical, forceful, and dealt with live questions and present needs. He was manly himself, and almost adored a manly character. He knew how to uncover hypocrisy and crookedness; and, if occasion required, he could rebuke meanness with the most blistering sarcasm. His English was always vigorous. When his indignation has been aroused, sentences freighted with condemnation have leaped from his fervid lips which his hearers will never forget; and yet I have met but few men who were so considerate, charitable, tender and sympathetic. He was a unique personality, but always thoroughly loyal to God, to truth and to the Methodist Episcopal Church. He was a man to admire, to love, to fasten to. My heart is saying it, my pen is moved to write it, and many voices will echo mine in uttering it — My dear brother, so genuine, so noble and true, I am lonelier now that you have gone.

He maintained his Christian integrity to the end. He was prayerful and trustful through all the distresses of the closing days of his life. Near the end he said: "Christ stands for me." At another time he said to his loved ones: "When I get to heaven I shall look down and see you."

On a very stormy day (Aug. 11) he was buried at Epping. But he had gone to the land of which the poet sings: "No cloud those regions know, realms ever bright and fair." Rev. J. E. Robins, presiding elder, officiated at the funeral, assisted by Revs. Otis Cole, W. J. Wilkins and E. N. Jarrett, pastor of the church at Epping. A quartet sang several appropriate selections. Floral offerings from the kindred and others relieved the sombre hues of the narrow house, and testified to an affectionate remembrance and to the blossoming hopes of the dear departed one. The sorrowing ones have the sympathy of the Conference and a wide circle of other friends. He who said, "I shall look down and see you," awaits your coming and the final and eternal reunion.

J. W. ADAMS.

Borden. — Mrs. Phebe Ann Borden, wife of Captain Gilbert B. Borden, was born in Fairhaven, Mass., Aug. 31, 1829, and died at her home on Acushnet Avenue, New Bedford, Mass., Aug. 11, 1902.

Mrs. Borden was converted at an early age and joined the Methodist Episcopal Church, in which she continued a faithful and efficient worker till the close of her earthly life. Though failing health deprived her of church privileges during the last three years, still in her home she continued to witness for Christ by a spirit of rare patience and wonderful fortitude which revealed the true depth and beauty of her Christian character. During the long period of her active life in the church of her choice, she was ever loyal and true in her unceasing efforts to promote its temporal and spiritual welfare.

Her religious life was one of the overflowing kind, which found a constant outlet, not only in the more public services of the church, but also in an ideal home life (unselfishly devoted to the interests of others), in helping the poor, caring for the sick, visiting the aged, and bestowing tender and loving sympathy upon those who were in sorrow.

Naturally of a literary turn of mind, Mrs. Borden, by extensive reading and travel, kept herself well informed concerning the great problems of the day, both religious and secular. Her wide knowledge of affairs, her rare gift of expression, blending with the natural graces of a strong personality, made her a most engaging conversationalist.

A husband, three daughters and a son are left to mourn the loss of one whose memory will abide as a lasting benediction, not only within the limits of her own home and church, but also upon her large circle of friends and acquaintances.

JOHN WESLEY ANNAS.

Tucker. — Scarcely had the echo of the funeral knell of James O. Trefethen, of Kittery, Me., died away, ere we were startled by a fresh stroke of the bell announcing that another member of the Second Church, Mrs. Sarah Frances Tucker, had "crossed the river," Monday, Sept. 22. Every one was shocked, surprised, and grief-stricken, for scarcely any one knew she was sick, and no one was aware of her danger until a few hours before the end came. She had lived scarcely 62 years, and was so vivacious, energetic, persevering and cheerful, that we forgot that she was even thus old; and the thought of Mrs. Tucker's dying was "not in all our thoughts."

For more than thirty years Mrs. Tucker had been a faithful, active, loving and consistent member of Kittery Second Methodist Episcopal Church. She was equally at home and efficient as president of the Ladies' Aid Society, secretary of the Kittery auxiliary of the Woman's Foreign Missionary Society, chairman of the Mercy and Help department of the Epworth League, steward of the church, and vice-president and flower-committee of the local Woman's Christian Temperance Union. Active everywhere, all these enterprises were subordinate to the spiritual work of the church. Here her enthusiasm, sympathy and energy had the largest play. Unless actually incapacitated, her place was always filled and her voice always heard.

Her immediate relatives are few in number — two children, two grandchildren, and one brother — but her friends and intimates are legion. We have met with an irreparable loss.

G. C. A.

Gibbs. — Mrs. Helen Marr Gibbs, of Allston, Mass., passed to her heavenly home late Saturday evening, Sept. 13, 1902. She was the daughter of Charles and Nancy Wyatt, and was born in Bangor, Me., Dec. 10, 1837.

When about fifteen years of age, her parents removed from Bangor to Illinois, and a few years later to Chelsea, Mass., where they identified themselves with Mt. Bellingham Methodist Episcopal Church. It was here that Mrs. Gibbs was converted, in 1857, and for some thirty-five years, until she removed from Chelsea, she was a very active and useful member of that church, giving generously of her time, her strength, and her means that Zion might prosper. During the last years of her life, while residing in Allston, although unable on account of lameness to attend the services of the sanctuary, yet her deep interest in the success and prosperity of the church continued to the end. This interest was shown very touchingly by the fact that among the floral decorations at the Allston Church at the special reopening services held on Sunday, Sept. 14, the day after her death, was a beautiful bouquet of roses which, just before her final, brief illness, she had ordered for the sanctuary, paying for them from her own purse. The sincere Christian spirit of Mrs. Gibbs was also shown by her uniform kindness to all and by her deeds of mercy and help to the poor and

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What Goes Up

Must Come Down

Nothing is more certain than that the use of so-called tonics, stimulants and medicines, which depend upon alcohol for their effect, is injurious to health in the long run.

What goes up must come down, and the elevation of spirits, the temporary exhilaration resulting from a dose of medicine containing alcohol will certainly be followed in a few hours by a corresponding depression, to relieve which another dose must be taken.

In other words, many liquid patent medicines derive their effect entirely from the alcohol they contain.

Alcohol and medicines containing it are temporary stimu ants, and not in any sense a true tonic. In fact, it is doubtful if any medicine or drug is a real tonic.

A true tonic is something which will renew, replenish, build up the exhausted nervous system and wasted tissues of the body, something that will enrich the blood and endow it with the proper proportions of red and white corpuscles which prevent or destroy disease germs. This is what a real tonic should do, and no drug or alcoholic stimulant *will* do it.

The only true tonic in nature is wholesome food, thoroughly digested. Every particle of nervous energy, every minute muscle, fibre and drop of blood is created daily from the food we digest.

The mere eating of food has little to do with the repair of waste tissue, but the perfect digestion of the food eaten has *everything* to do with it.

The reason so few people have perfect digestion is because from wrong habits of living the stomach has gradually lost the power to secrete the gastric juice, peptones and acids in sufficient quantity.

To cure indigestion and stomach troubles it is necessary to take after meals some harmless preparation which will supply the natural peptone and diastase which every weak stomach lacks, and probably the best preparation of this character is Stuart's Dyspepsia Tablets, which may be found in every drug store, and which contain in pleasant, palatable form the wholesome peptone and diastase which nature requires for prompt digestion.

One or two of these excellent tablets taken after meals will prevent souring, fermentation and acidity, and insure complete digestion and assimilation.

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One of Stuart's Dyspepsia Tablets will digest 1,800 grains of meat, eggs, or other wholesome food, and they are in every sense a genuine tonic because they bring about in the only natural way a restorative of nerve power, a building up of lost tissue and appetite, in the only way it can be done — *by the digestion and assimilation of wholesome food.*

needy — deeds which were always done quietly and without ostentation. In the home, where she was a true wife and a faithful mother, she was most deeply appreciated and greatly beloved.

The funeral service, which was held at her home, 6 Alcott St., Allston, Sept. 17, at 2 P. M., was attended by her pastor, Rev. J. H. Waterhouse, assisted by Rev. Jesse Wagner, a former pastor both at Allston and at Chelsea. There was an unusual wealth of floral offerings, expressing the sympathy of her large circle of friends. Among the many present at the service were a number of her old friends from Chelsea, with whom she had worked in Mt. Bellingham Church years ago. She was a consistent Christian, a kind neighbor, an amiable woman, and was beloved by all who knew her.

She was married, June 27, 1858, to James Gibbs, then of Chelsea. The wedding was the first to take place in Mt. Bellingham Church, and Rev. A. D. Merrill officiated. Mrs. Gibbs leaves, beside her husband, who for many years was a leading member of Mt. Bellingham, and is now an official member at Allston, two sons and two daughters: Charles M., Burton S., Mrs. Nellie M. Wellington, and Mrs. Effie Walker, of Brooklyn, N. Y. May they all meet in heaven!

J. H. W.

W. H. M. S. Notes

— The Woman's Home Missionary Society takes care of its workers. Miss Trenis, who has done magnificent service in St. Paul, Minn., is now in New Mexico, tenderly cared for by the Society in the hope that change of climate and freedom from care will fully restore her wonted activity.

— "My heart is warmed and cheered by the progress of the past year," writes Miss Rosa E. Santee, a deaconess of the W. H. M. S., who has been laboring the past year in Portland, Me. A visible outcome of her faithful work is a Deaconess Home opened the first of October. A young woman from Maine Conference goes to Washington this fall to take training, another expects to go a little later, and a very superior girl in Miss Santee's own church will go as soon as home cares permit. It looks now as though it would not be long before Maine would have her own workers in the field.

— The mission work of our church in Porto Rico is to be strengthened by the addition of Miss Hagaman, formerly in the industrial work of the W. H. M. S., and more recently a missionary teacher in South America. Miss Hagaman, with Miss Isabel F. Horton, who has been on the ground for two years past, sailed for San Juan, Sept. 20. A much larger house has been taken by the Society than the one formerly occupied, and an Industrial Home will be opened early in October, with a dozen or more young Porto Rican girls.

— An admirable worker, Prof. Davis, who has been in charge of Bennett Academy, Clarkson, Miss., for five years, finds himself unable to return to the work another year. He has left an excellent record as a teacher and manager. The work has grown, and the standard of scholarship has been elevated under his direction. Prof. J. M. Maxey, of Delaware, O., goes out as the new president, with his wife and Miss Esther Stewart as assistants.

— A nurse deaconess, Miss Ida Hamilton, has recently gone to the Home in Los Angeles, Cal., where she will work earnestly in seeking to prepare the way for a Methodist Hospital which is greatly needed there. Miss Hamilton is the daughter of an honored professor in Simpson College, Iowa, of which she is herself a graduate. She is also a graduate of the Lucy Webb Hayes National Training School in Washington, D. C.

— The Epworth Fresh Air Camp near Cleveland, O., carried on during the past summer, shows a practical way in which deaconesses and Epworth Leagues can co-operate. The Leagues raised the money, and the deaconesses in co-operation with Epworth helpers gave 116 boys and girls a happy week in the country at an expense of $1.70 each. The deaconesses feel that they have gained a distinct hold upon the families represented, and already they are hoping that some day they may possess a farm of their own on one of the electric lines, by means of which many young lives may be uplifted.

— The Woman's Home Missionary Society of the Methodist Episcopal Church, South, has adopted deaconess work, and as a necessary preliminary has begun to make vigorous arrangements for the training of deaconesses. A teacher of Christian sociology has been secured for Scarritt Bible Training School, who is a fine scholar, an inspiring teacher, and a woman of spirituality. She will visit the deaconess training schools of our own church, and will take further studies in sociology in Chicago before entering upon her work early next spring. Her name is Miss Mabel Howell, a graduate of Cornell University.

— Miss Horton says of the women of Porto Rico that they may be divided into two classes — the upstairs women and the downstairs women. The former lead indolent lives, are mostly stout, seldom read, but are as a rule musical. The downstairs women lead quite different lives, but their manners are quite as good as the former.

— Miss Alice McKinney is doing excellent service in San Juan as teacher in the "Ragged School." The tuition is $15 a year, and the school is carried on by the W. H. M. S. Any person wanting to do a good work for one of Christ's little ones may provide for one of these small Porto Ricans. The money should be sent through the W. H. M. S. to the workers in San Juan.

— One of the earliest workers in the National Training School of the W. H. M. S. in Washington, D. C., Miss Ida E. Miner, has been appointed superintendent temporarily of the Denver Deaconess Home. Miss Miner went to Denver a year or more ago on account of failing health. Her many friends will be glad to learn that the change of air has fully restored her to health, and she is carrying on her work with enthusiastic devotion.

— It was found impossible to open the term of the Training School in Washington, D. C., before the middle of October. At that time, however, it is hoped that all will be in readiness, and that a large number of the young women of Methodism will present themselves as students.

— Sibley Hospital, a part of the National Training School, has never been in finer condition. It is overflowing with patients, and many have been turned away. A lady who recently visited Sibley Hospital writes concerning it: "The really best thing about it is that it is a part of the Training School. In their beautiful new home in Rust Hall the nurses will find rest and cheer when off duty, and the social, religious and educational life of the school must feel the uplift of the new possibilities."

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The Conferences

Continued from Page 1341.

been raised to cover the expense of the same. The Sunday-school picnic and clambake, which was held recently, was a very successful affair. All the children present were furnished dinner free of expense, and yet there was a financial profit nearly large enough to pay for a new set of song books to be used in the social services of the church.

Provincetown, Centenary. — The latest reports indicate a healthy condition. At the last sacramental service four young persons and one child were baptized. Plans for Rally Day in the Sunday-school will be consummated before this report is in print. Mrs. Clara L. Watson has recently been elected superintendent of the Sunday-school. The pastor, Rev. L. H. Massey, has announced a special list of topics for treatment in the pulpit. "Thoughts on the Coal Strike," "Light in the Evening of Life" (Old People's Day), "Our Honored Fishermen," "Getting Ready for Work" (Probationers' Day), "The World's Builders," and "A Policeman's Recent Impressive Dream," are in the list.

Myricks.— The exterior of the church has been much improved by new paint, and now the question of newly painting the interior is being considered. The pastor, Rev. E. W. Belcher, is leading wisely in these material things and is also working earnestly to promote the spiritual interests. There is a plan to hold revival meetings in the near future.

North Dighton. — The fall campaign is being planned by the pastor, Rev. H. H. Critchlow. Evangelistic meetings will be held several times a week for some time, leading up to a period of two weeks or more during which services will be held every evening, the pastor being aided by an evangelist.

Fall River, St. Paul's. — On Sunday, Oct. 5, 44 persons were received into this church, 38 of whom were admitted from probation. Eight of the number are teachers in the public schools of the city. Twenty-five were baptized by the pastor, Dr. Kaufman. Rally Day in the Sunday-school, Sept. 28, was a marked success as managed by the efficient superintendent, Mr. John R. Ferguson. On Nov. 9, the fiftieth anniversary of the dedication of this church will be observed with public exercises.

South Somerset. — The new pastor of this church, Rev. H. C. Hutchinson, who comes from the Cincinnati Conference to succeed Rev. J. E. Thomas in this charge, is expected to arrive Oct. 15 and begin his public ministrations on the following Sunday. IRVING.

VERMONT CONFERENCE

Montpelier District

Northfield and *Gouldsville.* — Pastor Sharp reports 4 persons received into the church and 1 baptized. A very successful reception to students of Norwich University was tendered soon after the opening of the school.

Springfield.— This charge is favored in having on its official board some of the best business men of the place. This year they are applying business methods to church finances. Our church here has been insured for the first time in its history. A wise step this! Monthly statements of the financial condition of our church are issued to every contributor. The board reasons that those who provide the money have a right to know how it is spent. The result has been gratifying, as might have been expected. The motto of the successful business woman printed in a recent issue of the HERALD, is all right for our churches: "The Lord will provide when we get out and hustle." It is too bad to blame the Lord when we have not done our part.

Montpelier Seminary. — The gratifying showing which Principal Davenport was able to make in a recent issue of the HERALD under district news will be welcomed by every friend of our school and church. The church never needed the school more than at the present hour, and this is no time for Methodists to retreat when all others are advancing. This is a fight, but it is a winning fight.

Preachers' Meetings. — The committee on place and program for preachers' meetings appointed at the spring meeting have been busy at work. After a careful canvass they have decided to hold two meetings instead of one. Nov. 3 and 4 the meeting for the south end will be held at South Londonderry, and Nov. 10 and 11 Wilder will extend hospitality to the brothers from the north. An excellent program has been prepared, and the pastors and people of the respective places expect the preachers and their families; and now let us be there. By staying away we do an injustice to ourselves and hinder the work, since every man is needed, and the absence of any is quickly noticed and remarked by all. Republics are said to be ungrateful, but by some unaccountable method the name of the presiding elder was substituted on the programs in place of Rev. F. W. Lewis, a member of the committee. The brother should not be deprived of his place and this meagre reward for his work in preparing the program, and the elder has enough to answer for anyway.

Zion's Herald. — Can our preachers do a better thing than to secure a generous list of new subscribers for ZION'S HERALD under the fall offer? We deplore the lack of loyalty to our polity in some sections, and a little inquiry develops the fact that the people are disloyal through ignorance. These fields often have not a single subscriber to one of our papers, and usually other publications than our own are in the Sunday-school. No wonder they do not know and do not care. Twenty families reading one of our papers regularly will give increased loyalty, and all the blessings flowing therefrom in larger benevolent collections and in conversions, and save the children from becoming members of that great company of morally spotless persons who insist on worshiping just outside the temple. W. M. N.

Stored Wealth

IT is claimed that there are some 50,000 tons of hard coal in a single colliery in Pennsylvania that can be prepared for market with comparatively little difficulty by tapping what are known in the anthracite region as "runs." In these formations the veins are on an incline, and after an obstructive layer is removed at the base the coal begins to run of itself into the gangway. It strikes us that the ecclesiastical formations in many of our churches are analogous to these "runs" in Pennsylvania. The fuel, representing so much potential moral combustion, is there, and it is ready to "run" when the veins are tapped. But the obstructive character and conduct of some church member, whose zeal has become petrified or whose inflexible prejudices have been mistaken by him for principles, lie like a lower layer fast and hard across the vein at its base, locking up the whole deposit, and standing in the way of the social utilization of all that stored wealth. Set to work with the pick of brotherly persuasion and prayerful zeal, and the spiritual caloric — so sorely needed in this chill world of sin — will begin to run to the gangway.

Local Option

AT First Church, Temple St., this city, Rev. Franklin Hamilton delivered an able and very impressive address on local option, on Sunday. He said, in part:

"The Local Option bill, if passed, will give to the districts of the city of Greater Boston the same right that is now enjoyed by the small cities and towns of the commonwealth — one saloon for every 1,000 inhabitants. In Brighton, West Roxbury and Dorchester we are almost certain that we can carry and absolutely prohibit the sale of liquor. The North and West Ends, instead of having but 310 licensed places, under the law have 587 places, or at the rate of 1 to every 350 people instead of 1 to every 500. This when the West End and North End are as much a residential portion as Brighton or Dorchester. What right has the man living in Dorchester or Brighton to say we shall have the saloons concentrated in this section? If they so vote, then when the bill is passed it will mean that we will have but 500 saloons in this district. If you want to see 87 saloons wiped out of the West End, walk up to the polls and vote like a man."

What District Option Will Do

1. District Option will give to each of Boston's great districts the same right of local option now enjoyed by the smallest hamlet of the State on the question of license for the sale of intoxicants.
2. District Option will restore to these districts a right which would never have been surrendered had not these districts nearly all been annexed under a prohibitory regime.
3. District Option will make possible a greater Boston which, without such option, will be impossible.
4. District Option will soon deliver a number of the largest residential districts of Boston from the curse of the saloon, and so secure for these districts the same healthful conditions prevailing in so many suburbs.
5. District Option will relieve not only the districts voting "No-license," but also the congested region of the city, of many saloons located there on the basis of the residential population.
6. District Option will treat every district of the city with absolute justice, giving to each the right to endure or reject the saloon.
7. District Option will deliver the districts voting "No-license" from the special legislation under which the residential districts, because of the commercial centre, have so long and unjustly rested.
8. District Option will materially assist the best police surveillance of the city by concentrating the liquor traffic.

Massachusetts Sunday-school Association

The Massachusetts Sunday-school Association held its annual State convention at Springfield, Oct. 7, 8 and 9, which proved to be one of the most largely attended, interesting and profitable in its history. The *Springfield Republican* of Oct. 8, 9, and 10 contained very full and excellent reports of all the meetings. The total registration of the convention was about 2,500. The attendance was too large to be accommodated in any one church, and so the Highland Baptist, Wesley and Hope Churches were utilized. For the banquet and social gatherings the spacious and elegant dining-rooms and parlors of Wesley Church were found most hospitable and accommodative. The women of Wesley Church provided the meals for the delegates on Wednesday, and an even 900 people sat down to the tables at the two meals served. Tickets for the banquet in the evening were limited to 400, but the full capacity of the church dining-room was made use of until 453 people were seated.

The pastors' conference at Wesley Church was well attended, 186 ministers and 77 Sunday-school superintendents, with a sprinkling of Sunday-school teachers, both men and women, being present. Dr. C. G. Trumbull, editor of the *Sunday School Times*, and W. R. Moody were among the notables.

Every phase of Sunday-school work was ably and critically discussed. The following paragraph from an address made by a local minister was perhaps the most ominous and discouraging note heard at the convention, but it remained unchallenged: "It has been a subject of much discussion by both the religious and secular press, that familiarity with the English Bible is declining. That was the verdict of the National Teachers' Association in its meeting at Minneapolis this summer. Their verdict is sustained by news that comes from tests given in several colleges upon Scripture references in Milton, Tennyson and Shakespeare, these having shown that 70 per cent. of those in the freshman class did not understand them because not familiar with the Bible."

We are gratified to note that the Methodist Episcopal Church was well represented among the ministers and delegates at this very important convention. Among those participating were Revs. C. F. Rice, W. E. Huntington, J. D. Pickles, G. W. King, J. M. Leonard, L. J. Birney and F. M. Estes, Mr. and Mrs. R. F. Raymond, Judge L. E. Hitchcock, and H. L. Chipman. Upon the executive committee elected for the coming year are Rev. J. M. Leonard, D. D., Rev. L. J. Birney, John Legg, H. L. Chipman and George W. Penniman.